

SEARCHED
JUL 81

Vol. IV, No. 3

THE JAPAN CHRISTIAN QUARTERLY

JULY 1929

Dr. Mott on The Evangelistic Opportunity and accounts of the Conferences held by him in Japan. Mr. Kagawa's Message, by Miss Topping, and other valuable articles in this number.

Editorial and Departmental Notes and
Personal Column.

Editor-in-chief:—Rev. W. H. Murray Walton, M.A.

Publisher:—The Christian Literature Society of Japan

PRICE ￥1.20 PER COPY

¥4.00 PER ANNUM INLAND
¥4.50 ABROAD



CANADIAN PACIFIC STEAMSHIP LIMITED



AND
CANADIAN PACIFIC RAILWAY

TO CANADA, UNITED STATES & EUROPE QUICKEST TIME ACROSS THE PACIFIC

EMPERESS OF JAPAN (In service June 1930)	25,000 Tons Gross
EMPERESS OF CANADA	21,500 "
EMPERESS OF FRANCE	18,350 "
EMPERESS OF ASIA	16,000 "
EMPERESS OF RUSSIA	16,900 "

Hongkong—Vancouver 17 days. Shanghai—Vancouver 14 days. Yokohama—Vancouver 9 days.

SAILINGS

(Subject to change without notice)

Steamships	Voy. No.	Leave Manila	Leave Hong- kong	Leave Shang- hai	Leave Nagasaki	Leave Kobe	Leave Yoko- hama	Leave Van- couver
Emperess of Asia	82	July 5	July 10	July 13	July 14	July 16	July 18	July 27
Emperess of France	82	July 26	July 31	Aug. 4	.....	Aug. 6	Aug. 8	Aug. 17
Emperess of Russia	86	Aug. 16	Aug. 21	Aug. 24	Aug. 25	Aug. 27	Aug. 29	Sept. 7
Emperess of Asia	83	Aug. 30	Sept. 4	Sept. 7	Sept. 8	Sept. 10	Sept. 12	Sept. 21
Emperess of France	83	Sept. 20	Sept. 25	Sept. 28	.....	Oct. 1	Oct. 3	Oct. 12
Emperess of Russia	87	Oct. 4	Oct. 9	Oct. 12	Oct. 13	Oct. 15	Oct. 17	Oct. 26
Emperess of Asia	84	Oct. 25	Oct. 30	Nov. 2	Nov. 3	Nov. 5	Nov. 7	Nov. 16
Emperess of Canada	40	Nov. 8	Nov. 13	Nov. 16	.....	Nov. 19	Nov. 21	Nov. 30
Emperess of Russia	88	Nov. 23	Nov. 27	Nov. 30	Dec. 1	Dec. 3	Dec. 5	Dec. 14

* Emperess of France and Emperess of Canada do not call at Nagasaki.

MINIMUM FARES TO VANCOUVER

From	Manila	Hongkong	Shanghai	Nagasaki	Kobe	Yokohama
First Class	G \$ 375	G \$ 375	G \$ 346	G \$ 334	G \$ 311	G \$ 300
Second Class	{ 230	230	215	205	195	190
	{ 250	250	235	—	215	210

* Fares per Emperess of Canada.

MISSIONARY CONCESSION of 10 per cent. is allowed to accredited missionaries and families on first class Trans-Pacific bookings only.

MISSIONARY FARES VIA CANADIAN PACIFIC RAILWAY

From VANCOUVER

To Boston, Mass.	\$73.46	To Montreal, Que.	\$66.83	To St. Louis	\$53.29
.. Chicago, Ill.	51.48	.. New York, N.Y.	66.83	.. Washington, D.C.	65.17

ABOVE MISSIONARY RAIL FARES apply only to bona fide missionaries (of either sex), but not to their families.

ALL ABOVE SHIPS ARE FITTED WITH EXCELLENT SECOND-CLASS ACCOMMODATION

CANADIAN PACIFIC THROUGHOUT

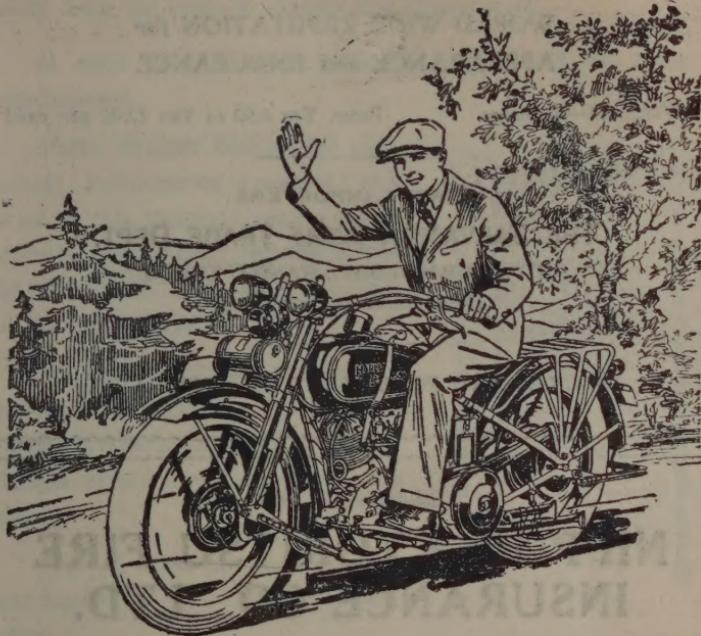
STEAMSHIPS—HOTELS—RAILWAYS—SLEEPING CARS—DINING CARS

For Full Information, apply to the Company's Agencies at

HONGKONG, MANILA, SHANGHAI, TIENTSIN, SEOUL, NAGASAKI, MOJI, KOBE,
YOKOHAMA, TOKYO or to General Passenger Agent, HONGKONG

TOKYO OFFICE: TEL. NO. MARUNOUCHI (23) 3764

HARLEY-DAVIDSON



For particulars as to easy payment plan, and illustrated catalogs of Harley-Davidson Motorcycles, apply to:

A. R. CHILD, Manager

HARLEY-DAVIDSON BUILDING,
12 TAMEIKE, AKASAKA, TOKYO

*Please mention "Japan Christian Quarterly" to secure special discount
granted to all Mission workers.*

Greet the Season with Comfort and Satisfaction

Choose Sanis Serges—in Blue or Grey

WORLD WIDE REPUTATION for
APPEARANCE and ENDURANCE

Width, 54—56 inches

Price, Yen 6.50 to Yen 12.00 per yard

DIRECT IMPORTERS:

THE SALVATION ARMY TRADE DEPT.

HITOTSUBASHI-DORI, KANDA, TOKYO
(Near Jimbocho Tram Stop)

SAMPLES AND PRICES SENT ON APPLICATION

Established in 1918

NIPPON KYORITSU FIRE INSURANCE CO., LTD.

Capital Subscribed	¥5,000,000.00
Capital Paid-up	1,300,000.00
Total Reserve Funds	1,514,483.78

Managing Director: KINGO HARA, Esq.

Fire Policies issued at reasonable and moderate rates of premium on property of every description and all claims promptly and liberally settled.

HEAD OFFICE:

Minagawa Building, No. 26, Minami Konya-cho,
Kyobashi-ku, Tokyo

Are Your Records Protected?

The written records of your activities over a period of many years form the basis of present and future work.

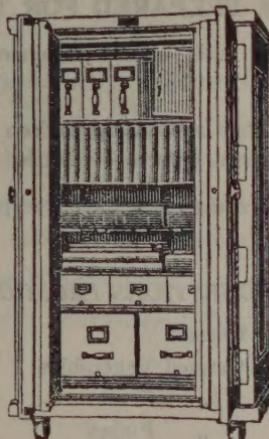
If such records were destroyed you would be seriously handicapped.

Many Mission Bodies and individual missionaries—realizing the truth of this statement—have taken steps to protect their records in the SAFE-CABINET, or other product of the SAFE-CABINET Company.

We shall be pleased to send full information regarding the fire protective products which we distribute. Simply return the coupon on this page.

Any of these products may be purchased on convenient payment plan.

If the destruction of your records, books, correspondence, etc., would cause you embarrassment and seriously interfere with the carrying on of your work, we urge you to investigate at the earliest possible moment.



ANDREWS & GEORGE CO.

SAFE-CABINET DEPT.

No. 6, GINZA SANCHOME, KYOBASHI-KU,
TOKYO

Please send information about the protection of
records, documents, etc., to

L. CAUDRELIER

PIONEER PROVISION STORE

ESTABLISHED 1876

BE PREPARED FOR THE COMING SUMMER SEASON!

Our mail order department delivers groceries and provisions to your cottages at the favorite Summer Resorts.

Orders amounting to Yen 10.00 or over will be delivered without charge. (except on bottled goods)

All orders will have our prompt and careful attention.

SUGGESTIONS FROM OUR MANY LINES:

Cereals	KLIM (Powered Whole Milk)
Canned Vegetables	Carnation Milk
" Fruit	Cheese
" Fishes	Jams and Jellies
" Meats	Heinz Ketchup
Wesson Oil (for cooking)	" Pickles
Snowdrift (for cooking & Salad dressing)	" Mayonnaise
Coffee	" Sandwich Relish
Tea	" Soups
Campbell Soups	Candies and Chocolates
Laundry & Toilet Soaps	
etc., etc.	

L. CAUDRELIER

YOKOHAMA :

P.O. Box 124

KOBE :

P.O. Box 206

THE JAPAN CHRISTIAN QUARTERLY

Vol. IV

July, 1929

No. 3

CONTENTS

Editorials :

Dr. John R. Mott	183
The Rural Problem	187
The Summons to a Larger Evangelism. <i>Dr. John R. Mott</i>	190
On the Shrines' Law. <i>Rev. Saneharu Ojima</i>	203
England and Japan. <i>Rev. G. H. Moule</i>	208
The Place of the Japanese Language School. <i>Mr. Gilbert Bowles</i>	213
Find "Farm Relief" a World Issue. <i>William Watkins Reid</i>	219
The Message of the Kingdom of God Movement. <i>Miss Helen F. Topping</i>	224

Conferences :

The Mott Conferences,

Kamakura. <i>Dr. C. W. Iglehart</i>	244
Nara. <i>Dr. Harvey Brokaw</i>	253
Fukuoka. <i>Rev. C. K. Dozier</i>	265

The Missionary Conference of Central Japan.

On Vocational Training. <i>Miss C. Holland</i>	266
--	-----

Departmental Notes :

Recent Temperance Progress in Japan. <i>Rev. E. C. Hennigar</i>	272
The Christian Literature Society of Japan. <i>Miss A. C. Bosanquet</i>	275

The Special Evangelistic Campaign. <i>Rev. Akira Ebisawa</i>	277
--	-----

Book Reviews :

A FAITH FOR THE WORLD. *W. Paton*. Edinburgh House Press.

Reviewed by <i>Rev. W. H. Murray Walton</i>	279
---	-----

Personal Notes. <i>Rev. J. K. Linn</i>	281
--	-----

Who's Who in this Issue

Rev. S. H. Wainright, D. D., General Secretary of the Christian Literature of Japan, is Acting Editor-in-Chief of the Japan Christian Quarterly during the absence of Mr. Murray Walton, and he has prepared the present number of the Quarterly.

Dr. John R. Mott, General Secretary of the International Missionary Council, has just completed his seventh visit to Japan.

Rev. Saneharu Ojima is a Pastor in Tokyo of the Nihon Kiri-sutokyo Kyokai (Presbyterian).

Rev. G. H. Moule, of the Church Missionary Society, is professor in the Theological School of St. Paul's University.

Mr. Gilbert Bowles, of the Friends Mission, is Principal of the Japanese Language School.

Rev. William Watkins Reid is connected with the Board of Missions of the Methodist Episcopal Church, New York City.

Miss Helen Topping, is representative of the Kagawa Cooperators in America, and is Editor and Publisher of the Friends of Jesus.

Rev. C. W. Iglehart, of the Methodist Episcopal Mission, is Principal of the Middle School at Hirosaki.

Rev. Harvey Brokaw, D. D., of the Presbyterian Mission, resides at Kyoto and is engaged in evangelistic work.

Rev. C. K. Dozier, of the Southern Baptist Convention, is Principal of the Seinan Gakuin at Fukuoka.

Miss Charlie Holland, of the Southern Methodist Mission, is Principal of the Woman's Department of Palmore Gakuin at Kobe.

Miss A. C. Bosanquet, is Editorial Secretary for Women and Children in the Christian Literature Society of Japan and is under the Church Missionary Society.

Rev. E. C. Hennigar, of Matsumoto, is of the United Church of Canada.

Rev. A. Ebisawa is Japanese General Secretary of the National Christian Council.

Rev. J. K. Linn is of the Mission of the United Lutheran Church in America and is Professor of New Testament and Acting President of the Japan Lutheran Theological School.

Rev. W. H. Murray Walton, of the Church Missionary Society, is absent on furlough in England.

THE JAPAN CHRISTIAN QUARTERLY

(Formerly "The Japan Evangelist")

Vol. IV

JULY, 1929

No. 3

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL

Dr. John R. Mott

Dr. John R. Mott might truly say, "The world is my parish". Others have declared this as an ideal. He has made it actual. He has embraced the world in his travels and in his Christian service. It would be extremely difficult to classify a man like Dr. Mott. No one living occupies a place exactly like his. He is evangelist at large to every part of the earth. He is apostolic delegate from the home base to all mission fields. He is envoy extraordinary, bearing the message of Christ, to larger than Christian audiences wherever he goes. He is Christian apologist to the youth of the world, meeting effectively their spiritual aspirations and intellectual difficulties and stimulating heroic decisions on the part of many.

Dr. Mott has just completed his seventh visit to Japan. He came first in 1896-97, more than thirty years ago. The foreign missionaries are as accustomed to his coming as they are to the recurrence of their furlough times. He is a familiar figure in their landscape. There are many who tour the world, but Dr. Mott is persevering. His early slogan, "The world for Christ in this generation", though no longer sounded from the platform, is still a living ideal with him in purpose and action.

In truth this ideal best sums up Dr. Mott's message. The times in which we live are momentous. He never speaks without leaving that as an impression. The days upon us are decisive for

good or for evil for the distant years to come. He is essentially a preacher of the "Day of the Lord" as were the ancient prophets of Israel. Not indeed the return of Christ, nor the final judgment is his theme. The Day of the Lord with him is this particular moment in the history of the world. It is a time of consummation when the decisions of the present will change the far reaching future.

In his concrete place, Dr. Mott everywhere in his travels has a footing because of his connection with the Young Men's Christian Association. And besides, he has superinduced a loose organization upon the mission fields which serves to give him contact with representatives of various Christian bodies. So far as his work is concerned, this last organization is but a scaffolding. His permanent and enduring contribution will lie beyond it.

There are two notes sounded by Dr. Mott. One is for a wider sympathy and the other is for a sober and realizing sense of the issue God has with this generation. As for the first he is the most noteworthy interpreter of that aspiration for a wider friendship characteristic of our times. His efforts to this end have not always commanded assent. The wider contacts he has aimed at, it is thought, have been at the cost of convictions. Yet it must be said to his credit that he has worked for the realization of unity within the broad lines of Christian fellowship. Even his idealism with regard to race reconciliation has had for its context differences of race within the Christian communion. Tolerance, therefore, with him has not exceeded its due bounds. And furthermore, the feeling some have had that his emphasis at times has been one sided will be modified when Dr. Mott's attitude is contrasted with the opposite extreme, with that fatalistic separation of races by an abyss which, it is claimed, can never be bridged. Again his favorite expression about the "pooling of experiences" should not be misconstrued. He is not thinking of a gain through others' losses. Nor is it competition he is seeking to do away with.

He would create occasions for the mutual sharing of one another's experiences, whereby all might be enriched through the wisdom of each. Some may look upon this as they do upon the missionary's undertaking, as a sublime but impossible task. And it is true that the best contribution to the general good is most often made by those most devoted to their own particular field. Yet the dream of greater unity in Christendom, however different

our conceptions of what that unity should be, does give to us a keener sense of reality. Therefore it is not altogether an airy fabrication. It answers to growing experience.

The true estimate of Dr. Mott's world-wide efforts will occur to one if his labors be seen from a little different point of view. If one should say that he has domesticated the exotic he would use a formula not inapplicable. The interest of most people in the wider world is a matter of romance. The picturesque and strange awaken a sympathetic imagination. Dr. Mott does not find material for imaginative interest in his endless travels and in his indefatigable labors. His aim, to which energy and laborious efforts have been devoted, is to make every neighborhood familiar with humanity, and humanity familiar with every neighborhood, and the presupposition of all his efforts to this end has been a common need of Christ essential to men everywhere.

Dr. Mott's tactfulness has been the subject of remark wherever he has gone. Yet from the time of his first visit until the present day his message about matters of moral concern has been consistently set forth. He has not been molded by the ever changing external circumstances to which his life has been subjected. He has not yielded to the varied impressions made upon him in unending journeys and in numberless situations. His wide sympathy has not been at the expense of moral courage. In truth Dr. Mott is essentially a prophet. He is a man who speaks for God as a faithful witness. A Japanese leader remarked to us that "Dr. Mott, unlike some foreign Christian leaders, was uninfluenced by the presence of the great or by the occasion on which he spoke. Even at banquets, he was under no fear of giving offense, but declared the truth with a courage both admirable and surprising."

So, while the field in which Dr. Mott has cast his lot, calls for tactfulness and conciliation, yet as a matter of fact his ministry has been one of positive affirmation. And this is not only true as regards personal religion and the claims of the moral law, but it is likewise true as regards his ecclesiastical attitude. Though a layman he has exhibited interest in church order as well as in Christian faith. What he has emphasized most is the necessity on the part of the Church to reconsider its own position. Two things have made this necessary. The Foreign Missionary movement has made it necessary. The changed conditions of the world have made it necessary. Dr. Mott does not direct discussion to

particular essentials of union, but rather seeks to give the Christian mind of our times a certain direction. He leaves to others the solution of the problems involved. Yet here again it is to his credit, as a leader, that he has occupied Christian ground. In the discussion of a wider fellowship, he does not depart from the Master's words, "On this rock will I build my church".

The Rural Problem

There will be found in the present number an article on the Rural Problem as a world wide question. On this subject, many are now seriously thinking. For a long time it was the condition of the factory laborer which evoked sympathy. Now it is the farmer's lot which appeals to benevolent minded people everywhere. The problem of the farm is overshadowing that of the workshop. Hence we hear much of the rural problem. The misery of the farmer's lot is not in the conditions under which he must toil. He does not sacrifice the light of the open day as do the workers in the dark mining pits beneath the ground. He does not breathe an atmosphere tainted with poison, as often in a workshop, but lives where fresh breezes sweep over the landscape.

What is it then that constitutes the rural problem. The answer some would give to this question is, that the number of the rural population increases, while the size of the farms decreases. The result is that a tide of migration sets in from the rural districts to the city. This is regarded as fateful. So one of the slogans is, "Back to the farm". Another is, "Stay on the farm". Still another is, "Regard the soil as sacred". Yet these slogans must be accepted with some qualification. If by the sacredness of the soil we mean that the people should not leave it, we are proclaiming an ideal not grounded in the order of things. Humanity began in a garden but in the end finds itself in an ideal city with gates of pearl and streets of gold into which nothing that defiles can enter.

Indeed the movement of population from the country side to the city is the solution rather than the creation of a problem. The modern trend is from agriculture to industry. Population in Japan has doubled in recent years. Yet the standard of living has risen. The Japanese generally are better off now than they were in the Tokugawa days. That is because of the trend of migration toward the cities. It is because of the industrialization of the nation. It has contributed to the growth of civilization and the enhanced greatness of Japan, that vast numbers have been called from the farms to technical pursuits and to productive industry.

The movement of population from the country to the city

brings relief to the farmer by keeping down the number of people who must subsist on the soil. Then there is another side to this question. The population in the country is the source of vigor for city life. Without continual replenishment from the country-side the cities would perish. The physical stock of the nation is bred next to the soil and imparts endurance under the stress and strain of city life. The rural problem therefore cannot be a question of the distribution of population. It cannot be purely that. So we must find it in other phases of rural life.

Are we to accept the implication of Millet's painting of a brutalized toiler and of Edward Markham's poem entitled, "The Man with a Hoe":—

"Bound by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world".

It was not fatalism the poem was intended to teach. For Markham asks:

"Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
And feel the passion of Eternity?"

Even a warning is sounded by the poem that it will not fare well with those, in the day of whirlwind, "who shaped him to the thing he is". If it be not occupation that dooms the farmer to the downward look, what is it? It scarcely answers the question to ascribe the emptiness of the peasant's face to the world's blind greed. There is something in the isolation and in the toilsome hours to which the doom resting upon the rural side is owing. We must start first of all with the conviction that men on the farms may feel the "passion of Eternity". And we must also believe that even the country side can give back the "upward looking and the light". Indeed there are more hopeful conditions now than ever before as regards culture in the country districts. The city is being countryfied and the country is being cityfied. Advantages of the city are enjoyed in the country. The advantages of the country are shared by dwellers in the city. The potentialities of the higher life will not be denied to the farming population. In truth the country-side may become the home of culture as now of physical vigor for the nation. We may change our minds

about the relative value of intellectual attainments on the one hand and ethical virtues on the other hand. We may come to think less of ideas and more of moral attainments. The introduction of machinery is bringing leisure to the rural population. Leisure is the negative condition making possible the cultivation of the higher life.

By planting the village church everywhere, a great contribution may be made to the solution of the rural problem. The church as a school, as a social center, as a retreat is without equal among all the institutions established by man. By means of the church the "passion of Eternity" is awakened in the breast of the peasant, as in the heart of those who walk under the glare of the electric light. It is the church that can afford a meeting place for common interests and inspiration, for that fellowship which the city more easily provides than does the country.

A word may be added, however, about the practical helpfulness the Foreign Mission movement might extend to the rural population. Medical and educational missions have to their credit ministries of great helpfulness. In this country the agricultural population has derived no practical benefit from the Foreign Missionary movement. There can be no reason for not exhibiting the unselfishness of Christ by adding to the mission force men who are capable of helping the farmers work out their practical problems.

The Summons to a Larger Evangelism

(Report of an address by Dr. John R. Mott, Chairman of the International Missionary Council, given at the Conference of Christian Workers in Kamakura in April, 1929).

During my recent journeys, which have taken me to all but one of the continents of the world, I have everywhere heard in unmistakable terms the summons to a larger evangelism. In no country have I heard this call in louder and clearer notes than here in Japan. By larger evangelism I have in mind not only the numerical or quantitative aspects of the subject, but also, and even more, the intensive or qualitative. Expressed quite simply this means to make Jesus Christ known, loved, trusted, obeyed and exemplified in individual life and in human relationships. Beyond question, this is the work most needed. In far too many cases it is the work relatively most neglected. It constitutes preeminently the most important, the most highly multiplying, the most enduring activity in which Christians are called upon to engage. Is it not also the most Christlike of all human ministries?

Surely the leading of men into reasonable and vital faith in Christ and then influencing them to extend His sway in the whole range of individual life and social relations was central in the mind of Christ Himself. When He announced, "I am the Way, and the Truth and the Life", He left no room for doubt among His followers upon this point. When He proclaimed that He "came to seek and to save that which was lost" He revealed His governing purpose, and at the same time, the purpose which should dominate His followers through all generations. When we hear Him saying that He "came not to be ministered unto, but to minister, and to give His life a ransom for many", we find ourselves in the presence of the most profound mystery as well as the most significant reality. When we listen to His stupendous claim, "I came that they may have life, and may have it abundantly", we recognize that we have a message which will satisfy the deepest longings of the human heart and meet the greatest needs of the human race. When we hear His command,

"Go ye into all the world, and preach the Gospel to every creature," it is well that we remind ourselves that as in the case of all His commands, this is not optional but obligatory; moreover, that the language in its essential meaning is not subject to any two interpretations. For example, does "go" mean "stay"? Does "ye" include Christians now living or not? Does "Preach the Gospel to every creature" mean to repeat it over and over again to those who have the opportunity of hearing and accepting it, whether they will or not, whereas vast multitudes in almost every area of the world are not afforded the opportunity? When giving His parting instructions before the cloud received Him out of the sight of His followers, He gave equally explicit and binding instructions in the word, "Ye shall be witnesses unto Me" throughout the world. "Ye", speaking to the Christians throughout the ages, "shall be witnesses unto Me". What is the function of the witness? Is it simply to sit still and to say nothing? Is it not rather to testify concerning the things which he knows either as a result of personal experience or of personal observation? Again, as we hear Christ saying to some of His early disciples, "Follow Me, and I will make you fishers of men", we find revealed not only His desire for those who would come after Him, but also the method underlying the most natural and fruitful expansion of His Kingdom. In view of utterances like these, which could be greatly multiplied, can we question that the work of evangelization in its most comprehensive and profoundly pervasive and penetrating sense was central in the purpose and program of our Lord Jesus Christ?

Making Christ known and His will pregnant in all life and human relations has been foremost in the thinking, planning and action of Christian workers in those fields and at those times where and when the Christian religion has been manifested in its purest form and has worked with the greatest transforming and world-conquering power. This indisputable fact, the more we ponder it, should serve as an added summons to Christian leaders today to lend themselves with all the power of initiative and all the influence they possess to large and more productive plans and sacrificial efforts to widen the limits of Christ's Kingdom.

We must hear and heed such a call when we remind ourselves of the comparatively small numbers who are being won today to full allegiance to Christ. When I contrast the numbers who are

being thus won in your field with the results which were being achieved at the time of my first visit thirty-three years ago, I find, as you must, substantial ground for encouragement and for rejoicing; but when with you I contrast the numbers who are now being led into belief and fellowship with Christ with the vast numbers on every hand who are not being won, then I must admit that we should be driven to our knees in penitence and in prayer for a fresh sense of mission that we may actually do the work of evangelists. It has been most solemnizing to learn that in certain quarters of the field there has been an actual shrinkage in church membership.

Still louder is the call which all attentive ears must hear to press the vitally productive work of evangelism, when we lift up our eyes and behold all around us the great numbers within the sphere of our influence. In none of my preceding six visits to your field have I found the doors so wide open to wisely planned and well directed evangelistic effort as I do at present. Moreover, as we look through these open doors and pass through them we find to a remarkable degree all classes and conditions of men wonderfully accessible to such friendly and constructive ministry. It is most encouraging to find the multiplying evidences of interest as manifested by inquiry. Is it not true also that men are today responsive to the note of reality wherever they hear it? The longer I have lingered in your field, and the more intimately I have entered into conversation with your most discerning workers and observers, the more strong and vivid has become the impression that there are fields all over Japan which are literally dead-ripe unto harvest.

Do we not hear the summons to a larger evangelism as we listen to the deep undertone of the need of men all around us? I challenge you to quiet your souls and to think for a few moments of individuals who today are living without Christ. Think of those who are living worldly, proud and selfish lives. Think of those who are living indifferent, apathetic and unresponsive lives. Think of those who are living narrow, contracted, withering, atrophied lives. Or recall those who are living burdened lives—weighed down with impossible economic, social and moral weights and handicaps. Again think of those who are living fiercely tempted lives in the very vortex of temptations which are tending to blast character. Think, yes, feel with a heart

of sympathy for those who are living enslaved, defeated lives, and who are in the gloom of despair and discouragement. Think how many also are today living sorrowing lives—lives of utter loneliness, with no gleam of hope. In a word, if I may use what seems like a contradictory expression, think of those on every hand who in reality are living lifeless lives, and then remember again His marvelous word and provision—"I came that they may have life and that they may have it abundantly"; and that arresting word of St. James, "My brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death (that is, from separation from vitality), and shall cover a multitude of sins". In the presence of such indescribable need and in possession of such an abounding adequately Gospel, can we question that we are being called into the work of life-giving evangelization on a scale and with a quality the like of which we have never known?

We Christians should not permit ourselves to be oblivious to the designs and actions of the forces of evil which I observe are putting forth supreme efforts in your land as well as across the breadth of the entire world. Think of the magnitude of these forces of demoralization, deterioration, and disintegration; it is enough to stagger us. Think of their ceaseless activity; they take no vacations. Their activity is ceaseless like the working of the law of gravitation, and like gravitation their tug is always downward. Note also the ingenuity and enterprise of the leaders of sin's forces. Their worldly wisdom puts us Christian workers to shame. What marvelous adaptation of means to nefarious ends. Above all, we should be stirred as we contemplate the cruelty of the forces of sin and shame. They mean no good whatever. As in the case of Christ Himself, we His followers should be stirred to deepest depths with bitter indignation and vigorous hatred, and should declare and wage until death uncompromising warfare against everything which tends to disintegrate character and devitalize faith. Here, thank God, we employ not carnal weapons, but go forth clothed in the armor of light, well knowing that He that is in us is greater than he that is in the world.

We are living in an intense age. I question whether in any previous generation men have been so preoccupied or absorbed as at present. Many have their attention absolutely occupied with

love of money and with the processes of money-making. Still larger numbers have their minds and hearts filled and haunted with the tantalizing experiences of grinding poverty. What multitudes also on every hand are devoted with all their souls to pleasure-seeking in the midst of growing love of ease, luxury and softness. How many have their thoughts taken and their ambitions governed by the quest for worldly fame, political preferment or party advantage. It has been startling to me to find among you people so many whose brains are surging with the ideas of the more sinister forms of Communism. Under such conditions as these it will require something with the power of a tremendous attraction to arrest and hold the attention. This in itself constitutes an additional summons to the larger evangelism, because Christ and Christ only is able to meet such a situation. Has He not said, "I, if I be lifted up will draw all men unto Myself"—no matter how preoccupied and no matter how intensely absorbed they may be. When properly presented by life and word He, the irresistible Magnet, has never been known to fail to draw men unto Himself.

Coming among you I have been alarmed to find so many Christians, including not a few leaders, who seem to be depressed, disheartened and discouraged. They give evidences of being bewildered and uncertain as to the path they should take and as to the message they should proclaim. Some of them reveal a lack of sense of direction and sense of mission. Their attitude might be described in a word much used in the West the last few years, a word taken over from the French—"defeatism". By this is meant the attitude which invites defeat. In my judgment, based on experiences in different parts of the world, there is nothing comparable, in meeting and overcoming or completely changing this attitude and spirit, to the waging of aggressive evangelism accompanied by manifestations of the wonder-working power of the living Christ, the One alive for evermore, and the One who ever leads in triumph. In other words, the great need right now is that of present-day evidences of the reality and conquering power of Christ—indubitable proof that He not only was but that He also is, and that He is able to communicate Himself inwardly to men, and to work in and through them His marvels. Thank God our day is not wanting in such convincing demonstrations both in the realm of the individual lives of people now living and also in

the realm of social transformations.

It is well that we be solemnized with the reflection that churches which allow themselves to cease to be evangelistic will ultimately cease to be evangelical. I use this word evangelical not in the restricted sense of characterizing a particular party, as is true in some countries, but in the sense of recognition and expression of the Deity of our Lord Jesus Christ. How true it is that men may have their names on the roll of membership of churches which possess massive and true creeds, and yet by their lives and example they may totally belie such profession. "Why call ye Me, Lord, Lord" said Christ, "and do not the things which I say"? Thus the reality and vitality of our faith is involved in our attitude and practice with reference to the summons to a larger evangelism. As Archbishop Whately has said, "If my faith be false, I ought to change it, whereas, if it be true, I am bound to propagate it". In other words, if you and I have professed a delusion in acknowledging allegiance to Jesus Christ as Lord, we have nothing more important to do than to disavow such superstition or error, but, on the other hand, if we have professed the truth (and I am persuaded that we all stand ready to die for this cornerstone teaching of the Christian faith rather than surrender it), then let us be logical, let us be honest, let us be real, and devote ourselves with sincerity and conviction to propagating through word as well as life this dynamic, transforming and world-conquering truth. While my wife and I were visiting North Africa a few years ago we were reminded afresh that once over that vast stretch existed literally thousands of Christian churches and chapels having a creed as vital as any possessed by those of us here today; but they allowed themselves to become absorbed in their controversies and divisions, and they neglected to hold in its proper central prominence in their plans and activities the obligation to evangelize. Then the process of atrophy set in and they later became easy prey to the Moslem hordes.

As I come back among you on this particular visit I seem to hear more than ever before the summons to all who bear the Christian name to evangelize on a wider scale and with a more intensive emphasis than ever before, in order that we may enter into the heritage prepared for the church in this country by the working of God's absolutely never-failing laws. One of these laws is that of sowing and reaping, by which we mean, that after good

seed has been sown, and through the years properly watered and nurtured, and other favoring conditions of soil and climate have been provided there comes eventually the day of harvest. My repeated visits to Japan have impressed me that in the aggregate there has been sown all over this country a vast amount of seed. Generally speaking it seems to me that it has been good seed. I have no shadow of doubt that much of this seed has fallen on good ground and that it has been well watered—at times with tears. Under careful nurturing growth has gone forward. I hear in unmistakable terms the word of Christ Himself, "Lift up your eyes, and look on the fields that they are white already unto harvest". But in vain the widespread sowing of the best of seed, in vain the faithful watering and patient nurturing of the growing grain, unless when the day of ripening harvest comes, the workmen thrust in their sickles and gather the sheaves unto life eternal!

Another law which has been working with like certainty is that of Christlike living. By this we mean wherever with simplicity and humility Christ has been or is being lived we stand on the threshold of a possible expansion of His Kingdom. Here again, I am persuaded, that throughout your field there have been and are today innumerable examples of Christlike living—lives which would be totally inexplicable apart from Christ's relation to them. Such examples alone do not suffice. They may and do create hungerings and thirstings after righteousness, and awaken longings to know their secret. We do well to remember that faith cometh by hearing and hearing by the Word of God. Therefore, there must be those, and does this not include all who bear the Christian name, who will seek by friendly conversation and wise teaching to usher people into the secret of such living—confronting them with the living Christ and His requirements.

There is also the marvelous law of prayer. On the authority of Christ, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." In such clear language which, you will recall, He reiterated, Christ has made it as clear as sunlight that prayer will be answered. For some reason, however, which never fails to move me with awe, He has been pleased to condition His working on the faithfulness or faithlessness of His followers. In vain then do we knock unless, as doors swing open in answer to prayer, His followers press the advantage and

enter in to the heritage thus prepared for them.

We must all recall that other almighty law—the law of sacrifice. If there is any one lesson more than another enforced by the example and teachings of Christ it is that of the reliability of the law of sacrifice and of the marvelous harvests which it makes possible. He lets us into the profound secret of the largest fruitage in His word, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth" not little but "much fruit". What is this but an all-appealing summons to the larger evangelism.

The question naturally arises, What does this unmistakable summons which we all hear calling us to a larger evangelism require on our part? What are some of its implications? Let me therefore amplify by indicating the conditions with which we must comply, the prices which must be paid. One requirement of the larger evangelism is the manifestation of larger desire. A study of the world mission of Christianity reveals clearly that a precursor to every great or truly notable advance of the Christian religion has been an outbreaking of unselfish desire on the part of individual Christians or groups of Christians, that the living Christ might thus manifest Himself. The methods of evangelism change from age to age and vary widely in different countries, but the spirit or passion characterizing true evangelism is the same at all time and in all places. How is such holy and triumphant desire generated? Expressed quite briefly and simply I would say it comes as a result of meditation. Bishop Gore has recently summed up tersely the great need in meeting all of our difficulties or problems: "We do not think, and we do not pray". Without doubt, such desire as will issue in the larger evangelism is the product of intense thought or meditation. In fact, religion without emotion is religion without reflection. On what must we think or meditate if the fires of evangelism are to be kindled and to be kept burning brightly? In the first place, let us think earnestly and thoroughly on the needs of men without Christ. I challenge any individual Christian or group of Christians to let their minds dwell honestly upon lives lived apart from Christ and not have it result in the generation of an unselfish desire to have their need met in the only adequate way—Christ's way. Quite as much, even more, must we meditate on God Himself—His character, His disposition, His ways of working, His requirements, His resources,

above all upon His marvelous manifestation in the sacrificial action and ever-creative working of Christ. We His followers are prone to dwell on the need and importance of Christ's wonder-work, but do we ponder as much as we should the price He paid and its significance?

The larger evangelism necessitates larger plans. My whole soul responds to the challenge sounded out by Kagawa to augment the number of Christians in that field from a quarter of a million to a million. Examination of the plans of this leader will satisfy anyone that they are not the product of superficial thinking, and that they have not been set forth without carefully counting the cost. Personally, I think we should not be limited by any numerical estimates or goals, although they are not without their marked advantages. Christ will not stay His hand at any stage set by man. It is characteristic of Him to transcend all human calculations and to sweep past all our goals. The important thing is that we widen our horizons and expand our plans to embrace the whole of life within the range of our opportunity and influence.

To ensure the achievement of the larger evangelism there must be on our part a larger comprehension or understanding of our field. We must know more thoroughly the background and antecedents of the people to be evangelized. We must familiarize ourselves with their battle-grounds with temptation. We must acquaint ourselves sympathetically with their unanswered questions and honest doubts. We must study the plans and manoeuvres of the forces which oppose us in the heavenly warfare. We must recognize and take advantage of all favoring conditions. We must enter into a more profound understanding of the times in which we are living. We must know with thoroughness our message.

This leads me to emphasize that the larger evangelism requires a larger message. I would not say a new message, for I recall that in that remarkable deliverance on the message at the recent Jerusalem Conference that the representatives of the churches of fifty-one nations, including those of many ecclesiastical backgrounds and of different schools of thought, voiced as their united conviction the fact that our message is Christ Himself. Notice we do not have a new message, for He is the same yesterday, today and forever. We do, however, have a larger Christ in the sense that we have so many more Christians now than ever and this means that we have many more interpretations based on personal

experience as to who He is and what He can do, and likewise have many more fascinating and impressive demonstrations of His power to work great transformations in communities and among whole peoples. In the past Christ has been placed over against the weaknesses, short-comings and sins of non-Christian religions and other non-Christian systems. Largely as a result of the studies and discussions of the Jerusalem Conference, as Christ has been considered alongside of the values of these non-Christian faiths and systems, He has loomed higher than ever, and stood out more distinctly and vividly than ever as absolutely unique and supreme, as one other than all the rest—"strong among the weak, believing among the faithless, erect among the fallen, clean among the defiled, living among the dead", King of Kings, Lord of Lords, the Fountain-Head of spiritual vitality!

The larger evangelism demands the employment of a larger strategy. In the world war the French brought into prominence the term "grand strategy" by which they meant the strategy which took in all fronts, in fact, the whole map. The time has come in our world-wide Christian movement when we must do likewise. Jerusalem taught us that nearly all of the problems which most of us had been regarding as purely national would be best understood and solved when thought of in their world-wide aspect and as of world-wide interest and concern. I have in view, however, under the head of strategy the more obvious phases of the subject. For example, we need to recognize constantly that there are strategic places in every country—places which if won for Christ facilitate the reaching of the entire country. There are strategic classes or groups who, if enlisted on the side of Christ, make it much easier to win other elements of the population. Again, there are strategic methods which if given right of way add enormously to the effectiveness and fruitfulness of all other methods. And we do well to recall that there are strategic times, times which if we take advantage of make possible our hastening greatly the realization of our spiritual objectives.

We need to realize also the need of larger adaptation of methods and means. In this connection I might mention some of the plans and emphases which in different part of the world are helping to ensure the larger and more enduring results in the realm of evangelism. One plan is that of utilizing for the work of evangelization certain seasons. For example, increasing numbers of

Churches in all parts of the world are making much of the Easter season as an occasion for large in-gatherings. Another method is that of concentrating all the Christian forces, and at times along with them, other constructive agencies, on influencing for Christ and His program an entire community. A splendid illustration of this plan is that of the campaigns conducted in recent years in Des Moines, Iowa. The emphasis placed on social evangelism, for instance, as under the leadership of Kagawa here in Japan, has proved to be most timely and effective. One of the most reassuring developments of recent years has been the way the subject of religious education has been lifted into prominence in the plans and programs of so many of the Protestant churches East and West. In my judgment we are only in the beginning of the new period of realization of the enormous possibilities of this method. Here the Church of Rome and the Hebrew Community have much to teach us, not so much in their methodology nor in the content of their teaching as in the fact of their giving the subject so largely the right of way. Again it is gratifying to note in different parts of the world the way discerning leaders are coming to recognize the necessity and value of a far larger use of well-adapted Christian literature in furthering the ends of evangelism. Here some of the anti-Christian movements, such as that of Communism, may well stimulate us to abler leadership and greater activity.

An admitted need near and far is that of giving larger attention to raising up and training apologetic lecturers and writers as well as evangelists. We are paying dearly for our relative neglect of this tremendously vital matter. Stanley Jones, by his round table method, to which such wide and sympathetic attention has been given, has made an invaluable contribution to the cause of evangelism, especially among the more thoughtful and better educated classes. The multiplication of retreats, and likewise of the number of persons qualified to conduct them, is proving to be one of the most fruitful means in the preparation of workers. Whatever makes for augmenting the vitality of Christian leaders makes powerfully for the realization of the objectives of the larger evangelism. It is my conviction that we must give vastly more attention to what takes place in preparation for personal and social evangelism, and likewise what takes place in the conservation of the results of personal and social evangelism than

what actually transpires in the midst of the process of social and personal evangelism. It is in our shortcomings in these two realms that one discovers the explanation for most of the unsatisfactory aspects and results of evangelistic work.

If we are to have the larger evangelism to which Christ is unmistakably summoning us on every field there must be achieved a larger unity among the Christian forces. Without this we will not have a triumphant apologetic. On the authority of Christ, the all-conquering apologetic is the genuine oneness of His followers. Too much we lose sight of the fact that in His high-priestly prayer He prayed that we all may be one, not as an end in itself, but "that the world may believe" in His divine mission. When I come into a field and discover wide-spread unbelief and a dearth of evangelistic efforts and fruits, I make up my mind that the principal cause must lie right here—that there are divisions in the ranks of those who acknowledge the Lordship of Christ. I have never found manifestations of the truly larger evangelism, the world-conquering evangelism, where the Christian leaders and Christian workers in general, through envy, jealousy, self-seeking, profitless controversy, and lack of unselfish and sacrificial devotion failed to present a united front.

We simply must have large resources placed at the disposal of Christ if we are to enter into the possibilities of the larger evangelism. Again let it be emphasized that there must be multiplied in every field the number of apologetic lecturers and writers and of skilled evangelists who actually do the work of the evangelist. In every field I find there is also imperative need of the liberation within the churches of a larger lay force. Christ has pointed the way to meet these two admitted needs. Listen afresh to His word, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest". With the greatest lucidity he emphasizes as the one chief method—intercession. He thus makes clear that in this vital matter of leadership as in every other respect, the larger evangelism is a superhuman undertaking. How true it is that the spiritual awakening of any community in any country may be expected when Christians recognize that it must be a work of the Ever-Living and Ever-Creative God. They must also recognize that while this is true He does not accomplish His marvels apart from human instrumentality. The solemn responsibility rests

upon His followers first to place themselves unreservedly at His disposal, and, secondly, to afford an atmosphere of belief. It was said of Christ Himself on one occasion when he had visited and labored in his own town that "He could do no mighty work there because of their unbelief". The days of Divine response and working are past only in case of those to whom the days of obedience and faith are past.

On the Shrines Law

By Saneharu Ojima

In the estimates of the Home Office for the present fiscal year, a considerable sum of money is assigned as a special expense for the Investigation Committee of the Shrines law. And thus it is believed that the said Committee will be established in the near future.

In answer to Dr. Hanai's interpellation in the House of Peers, Mr. Yoshida, Director of the Shrines Bureau answered that the introduction of a Shrines Law Bill to the Imperial Diet would be difficult, although the investigation concerned should be carried on. At any rate we must show our colors as Christians towards or against the Shrines law.

We must know well about Shintoism before we treat of Shrines. To speak roughly, Shintoism contains two religions; that is to say, a prophecy-religion and a priest-religion. In the light of ideas, the prophecy-religion has many excellent points with which the priest-religion and Shrines-religion are not to be compared. Some of these excellent points are as follows:—

(1) The idea of Logos. The term "Mikoto" in "Ame no minakanushi no mikoto", "Kamimusubi no mikoto", "Takamimusubi no mikoto" and other titles of gods, is an abbreviation of "Mikotoba" (His words) or "Mikotonori" (His edict). This idea of Logos is superior to that of Philo's philosophy of the Logos, while it is inferior to St. John's philosophy of the Logos.

Philo mentioned the Logos only as an idea, but did not explain it historically, while by Shintoism the term "Mikoto" is used for representing "a historical god", in addition to "an Ideal God" and "poetical god". This philosophy of Shintoism may be possibly developed to as high a level as St. John's philosophy of Life which is the source of the Logos.

(2) In Shintoism the God is addressed as "Ônamuchi". To analyse the term, "Ô" means "great", and "namuchi" came from the phrase "na wo motsu" (to have a name). From "namuchi", the term "nanji" (thou) was corrupted.

(3) The term "umu" (to give birth to), used in Shintoism, is of almost the same sense as the term used in the New Testament. The term means an intimate relationship or a close connection.

(4) The idea of Trinity. In the *Kojiki* there is such a sentence as follows:—"Kono mihashira no kami wa mina hitori gami nishite kakuremashiki" (each of these three gods is god and invisible). This idea of "mihashira no kami" (three gods or tri-god) is that of tritheism. If the conception of "mina" (each or all) is removed from the idea, it is then a trinity in theory.

(5) The Shintoist term "Arahitogami" means "an incarnate God". To speak strictly, the idea is that of "an Incarnate Man". At any rate, the idea corresponds to the idea of incarnation.

(6) Shintoism has an idea of atonement. The Shintoist term "agamono" is an abbreviation of "aganaimono" (a person or a thing atoned for or redeemed). The ceremony of "aganai" conducted by Shintoists is quite similar to that of the ancient Jews.

(7) The history of the religious celebrations of the whole world can be found reproduced in the divine services held at the Shrines in Japan. The following facts may serve to show clearly these coincidences.

(a) The age of "Himurogi" or "Fushimonogi". In this period a tree was planted in front of the hall of worship. This corresponds to the fact that Abraham planted a willow tree in the hall of worship, as recorded in Genesis.

(b) The Shintoist term "Iwasaka" means an altar built of hard stone. This bears a close resemblance to the tower of Beth-el built in the wilderness by Jacob. At present there is placed necessarily a stone, as a symbol of "Iwasaka", in the innermost part of a Shrine. In the Shrine of Otoko Hachiman there is placed an ingot of silver, while in the Great Shrine of Ise an ingot of gold is placed, instead of a stone.

(c) In Japan we have not had a tabernacle age. This no doubt may be accounted for by the climate.

(d) The age of Shrine-building. When Confucianism and Buddhism were imported into this country and their temples were built, the Shintoists also started building Shrines, following the example set by Confucianists and Buddhists. The Miwa Shrine in Yamato province, which is the oldest Shrine in Japan, has no Holy of Holies. This was because birds came and damaged it. Even at present a big cedar tree is kept sacred as a Holy of

Holies. The Suwa Shrine in Shinano province, the Katori Shrine in Shimôsa province and the Kashima Shrine in Hitachi province, are oldest next to the Miwa Shrine.

(e) The forms of Shintoist religious celebrations and especially Shintoist exorcisms are almost the same as those of the ancient Jews. It can safely be said that the Shintoism of Japan contains one-fourth of the elements of ancient Judaism.

(f) In the Shintoism of the Sects there is contained the teaching of loving one's enemies and actual facts illustrating this teaching. It is taught to the people that the worship of the gods is not for making an invocation, but for thanksgiving.

(g) Shintoism is not a teaching, but a fact. The term "do" (a way, a road) in "Shindô" (God's way) is "michi" (a beautiful ground), that is a fact of itself. The Shintoists insist upon the doctrine that "Shindô" is a fact, while Confucianism and Buddhism are teachings.

In short the Shrine-religion of Shintoism is inferior to "Kaminagara no michi", that is, the way of the god's life, in substance, value and other points. From what has been stated above, the reader can have a general idea of Shintoism. The Shrines law must be enacted, with these different points carefully in mind. The liberty of religious belief, given in the 28th article of the Constitution of Japan, contains three factors which are knowledge, belief and practice. As disestablishment is a matter of necessity under a representative government, Shintoism and Shrines can not be dealt with as if a state religion. The Home Office persists, therefore, in its opinion that the "Shrine" is not a religion. In the light of the spirit of the 28th article of the Constitution, I agree with this opinion of the authorities of the Home Office. The Shinto Shrines have been, however, treated as religious since the time when Confucianism and Buddhism were introduced to this country and are still now being treated so. The Home Office is treating Shinto Shrines outwardly as non-religious, while it is treating them in reality as religious. Early in Meiji Era, the ordinance entitled "Saishirei" (a prayer book) was promulgated. At the time when Atsushi Hara was the Home Minister, he enacted and promulgated a more religious prayer book, counter to the tendency of the times. Government Shrines (Kanpeisha), National Shrines (Kokuheisha) and other 140,000 Shrines are required to conduct religious services by the central government, local

governors, the head men of cities, towns and villages throughout the whole of Japan. The pupils of the elementary and other schools are made to visit Shrines to worship. The pupils' visits to Shrines are conducted outwardly as only a respectful act, but they say that, in reality, a written order with a stamp "private" or "secret" on it is distributed among the persons concerned. Mr. Yoshida, director of the Shrines Bureau, answered an interpellation made by a member of the House of Peers to the effect that supplications and prayers are not religious performances. He was compelled to answer in the above-mentioned way, most likely because supplications and prayers are important factors of any religion. To express my own opinion as to how to solve this question before us, the best course is as follows:—

(1) "The truth shall make you free" (St. John VIII, 32). Truth is necessary not only to religious liberty, but also in political matters. The present question concerning the Shrines Law must not be settled by any makeshift means, but by the way of truth. Although it may be settled by some false means, the settlement will one day completely break down, and finally the question will have to be settled by the way of truth. The Investigation Committee concerned must bear this point especially in mind, so that they will not be censured by posterity. As a student of oriental religions I venture to propose this way of settling completely this question, the adoption or the rejection of which may be a mental test for the government authorities concerned.

(2) A complete harmony is to be established between the point of view that Shrines are not religious and the point of view that Shrines are religious. In what way is such a harmony to be secured? The terms on which the harmony is based are of vital importance. Some Christians entertain an opinion that Shrines should be retained as memorial places for paying respect. Such an opinion is not kind to the greater part of the masses of population and, moreover, is quite unpractical. I have been engaged in studies and researches on these special lines for a number of years and a way I think has at last been found by me for the settlement of this question.

(3) A prefectoral ordinance issued by The Kyôto prefectoral office has said in the past that Shrines must be made impressive and solemn for the sake of the improvement of the locality concerned. This policy may serve to be a hint leading the way to a

settlement. If this policy be amplified, we can come to conclude that Christians and the believers of other religions will be able to participate in matters pertaining to Shrines, such as making contributions and the like. Thus, Shrine buildings may be kept as objects of ancient fine arts, while their lands can be used serviceably as parks or pleasure-grounds for children.

(4) In Western countries, there are held memorial days or decoration days for those of meritorious deeds. If such days be celebrated at Shrines following this foreign example, Shinto Shrines of Japan will bear an international colour.

(5) In case the proteges of a tutelary deity organize an association with the deity as the centre of it and conduct some religious performances, it is good, I think, to leave them alone. If the government control and interfere in the religious services of 56 sects of Buddhists and 13 sects of Shintoists such an action by the government will be against the 28th article of the Constitution.

(6) The "application" for permission for building churches or places of worships, provided in No. 41 ordinance of the Home Office, must be amended as the "report" of building churches or places of worship.

(7) In the light of all angles, the Shrines should not be made the subject of a special law, but be included in the Constitution or under common laws. Otherwise the regulations for Shrines should be enacted at most as an ordinance of the Home Office when necessary. Such ranks as those of the government Shrines, the "National Shrines" and the others partake too much of the class system. These ranks are chiefly determined on an economical basis. The term "hei" of "Kanpei" or "Kokuhei" means "a bribe". Therefore, such a term must be done away with. The ranks of Shrines would better be equalized and classified as the Shrines of the 1st class, the second class and so on. There are still many Shrines of "Ryōbu shindō", such as "Hachiman Shrine". Such dregs must be removed. Some Shrines include the elements of phallic worship. These elements also must be removed away. These questions and elements require careful consideration by the Investigation Committee of the Shrines law.

England and Japan

G. H. Moule

It is a remarkable feature of missionary enterprise in Japan that the English share in the task of introducing and propagating Christianity in this land has been comparatively small. This is the more surprising when one considers the great interest England has taken in Japan from the days of Will Adams and onwards, and the many points of contact there are in the English and Japanese ideas of honour and patriotism and loyalty to the Reigning House. Japanese art and Japanese manners and customs have also made a strong appeal to the English mind, as they have done to the artistic sense of other western nations. And there have been times, in the recent history of Japan, when a community of political interests has brought these two island empires into very close relationship with one another. The formal Anglo-Japanese Alliance, which was such an important factor in Far-Eastern politics for many years, no longer exists. But the two countries are still bound together by ties of mutual friendship and respect, as well as of common interests; and the recent visit of one of the sons of the king of England has done much to cement these bonds.

In view of all this, it is strange that the English Christian contribution to the moral and religious development of modern Japan has been on a much smaller scale than that of America or of Spain and Portugal and France. In the early days of Meiji, there were a few Englishmen of note, in Government educational posts and other official positions, who exerted a strong Christian influence on those with whom they came in contact; but in recent times the number of English nationals in the employ of the Japanese Educational Department has not been large; and generally speaking, unless they are also missionaries, they do not take a very active part in establishing Christ's Kingdom in Japan—though there are and have been some notable exceptions. The number of actual English missionaries in Japan has never been large, and today it is considerably smaller than it was ten years ago. It is noteworthy too that there are no English Free Church missionaries in Japan. The English Salvation Army has sent its representatives

here and the Japan Evangelistic Band is an English inter-denominational agency. But apart from these two bodies, English missionary enterprise in Japan, as is generally known, is confined to the work of the two Anglican Societies, the S.P.G. and the C.M.S. A glance at the Japan Mission Year Book will show that the number of missionaries on the S.P.G. list (including the Sisters of the Ephiphany) is about forty-five; and that on the C.M.S. list about sixty. But quite a considerable number of these are on furlough, or are retired missionaries still living in Japan. So that the actual number on the active list, at this moment working in Japan, will be found to be less than seventy-five all told. And further analysis will show that the bulk of these are older missionaries. For years past the flow of young missionary recruits from England has been very sluggish—and as regards the men recruits, till the last two or three years the flow had practically stopped. From 1917 to 1927 not a single man recruit was added to the C.M.S. mission staff in Japan. Last year one man came out from Cambridge University, with the intention of working among students. He came independently, but hopes to work in close association with the C.M.S.; and he has been hailed as our first man recruit after ten years. Meanwhile the S.P.G. have recently secured several men recruits, and there is good hope of more offers to both S.P.G. and C.M.S. from small groups of men and women at Oxford, Cambridge and Dublin Universities, who have felt the call to Japan.

The beginning of this revival of English Missionary interest in Japan may be traced back to Bishop Knight's visit in the spring of 1925. Bishop Knight was sent out by the Archbishop of Canterbury, with the express purpose of making a report on the conditions of English missionary activities in Japan, and on the need of further English help in the building up of Christ's Kingdom in this land. At that time the English Free Churches had long felt that the Presbyterian, Methodist, Congregational and Baptist contributions to this work were being ably supplied by their American brethren; and that at this stage it would be a great mistake for them to start missions in Japan. But even Anglicans, who had been at work in Japan since 1869, were beginning to consider whether they too could not hand over their responsibility to the Japanese Church direct; or, where the Japanese Church could not accept the whole of the responsibility, whether it would

not be wiser to ask their Episcopal brethren in the U.S.A. or in Canada and Australia to finance such work as must still be carried on temporarily by a foreign agency. There was quite a general feeling, in the Anglican circle in the Home-land, that the time was come for the euthanasia of English missionary work in Japan—that English missionaries were no longer needed or really desired by the Japanese Church—and that in any case there would be little scope for young missionaries, who would first have to spend some years in gaining a knowledge of the language and of the thoughts and ways of Japan, only to find that by then the spheres of work, in which they could be employed, had become still further limited. Meanwhile there were marvellous openings for missionary work in other lands and especially in Africa, where the new policy of the British Colonial office was to put the native educational system largely in missionary hands. The result was that in the decade following the end of the Great War, the keen missionary-hearted young men and women of our English Universities had their eyes turned not to the Far-East (and certainly not to Japan), but to India and still more to Africa.

However, Bishop Knight's report did much to remove some misconceptions. It showed that the Nippon Sei Kôkwai, though strong in self-government and self-expression, was yet weak numerically and financially; and that its Japanese leaders were unanimous in their opinion of the continued need for English help. More particularly did they plead for men and women to assist in preaching the Gospel in the vast unevangelized country districts, to aid in deepening the devotional life and in building up the faith of Christians, and to encourage work amongst women and young people. The report was indeed "a ringing challenge to the Church of England to respond to the call or service" which Bishop Knight took back with him "as a direct message from the whole Nippon Sei Kôkwai".

The gist of Bishop Knight's report was eventually incorporated in "The World Call to the Church"—that remarkable document issued by the Missionary Council of our Church Assembly. It was read by large numbers of thoughtful young men and women in our English Universities, and did much towards "the killing of the erroneous idea that our missionary work in Japan is finished, or even nearly finished". There was one paragraph in the report, which particularly appealed to a group of three men in

Cambridge University. It ran as follows:—

“Some scheme should be devised for finding in Britain strong Christian graduates for posts open in government institutions. In one or two instances missionaries are conducting hostels for government students. Japanese synods and missionary gatherings alike plead for the extension of such work; Bishop Motoda presses for it” The late Bishop Motoda did indeed most strongly urge the establishment of an English hostel for Tokyo University students; and his successor, Bishop Matsui, has as strongly endorsed the plan. Bishop Motoda’s appeal was thus expressed—“There are so many bright and high-class young Japanese anxious to be instructed in English and in *English life*”, (The italics are my own) “that the opportunity is great. In England a large proportion of your ordinands are Cambridge or Oxford men; out here we are getting practically none from their equivalents—the Imperial University and Keio University. There is a tremendous field for a Cambridge and Oxford hostel run by ‘varsity men’ for ‘varsity men’, where the contact of a consecrated personality may do much to provide the Japanese church with the first class leaders she needs”.

It was this part of the report which particularly appealed to the group of Cambridge University men mentioned above, and led them to form themselves into a “Tôkyô Band”, with the idea of eventually starting a “Cambridge (or Oxford and Cambridge) University Hostel for University students in Tokyo”. One of the “Tôkyô Band”, as also mentioned above, reached Tôkyô at the end of last year, and it is hoped that the others will follow in due course. On April 8 of this year a drawing-room meeting was held at the residence of Mr. Sekiya, Vice-Minister of the Imperial Household, to introduce the idea to a select circle of Tôkyô friends and sympathizers. Bishop Matsui took the chair, and the meeting had the privilege of listening to Dr. Mott’s powerful advocacy of this and similar schemes for the cooperation of West and East, in solving the pressing problem of guiding student thought aright. Those who have had the opportunity of conversation with Dr. Mott during his recent visit to Japan know how seriously he views the present critical situation for Christianity in the Far-East, and how strongly he recommends the establishment of many *small* Christian hostels in Tôkyô and other student centres, in order that by personal contact all that is best in English and American

University life may bring helpful influence to bear on all that is most promising in Japanese University life, with reciprocal benefit to East and West alike.

I am conscious that this Cambridge University hostel scheme must seem a very small venture to American Y.M.C.A. and other leaders, who are accustomed to plan on a large scale, and have already done valuable work in Tôkyô and elsewhere along these lines. But we should be and are grateful for their sympathy, and for the sympathy and interest of the readers of this magazine, in the new effort which a few English friends of Japan are making, to fulfil their obligations towards this wonderful land of promise. It is still the day of small things, as far as our scheme is concerned; and the conscious condition of S.P.G. and C.M.S. finances at this moment seem to make any talk of advance absurdly reckless. But there is an undoubted striving in our English Universities and a real movement of interest in things Japanese and an increasing readiness to offer for service in Japan. The names of more than twelve young men and women from Oxford, Cambridge and Dublin, who are feeling the call to Japan, are known to me; and I would crave your earnest prayers that the way may be opened for them to come. As far as I know, they are all imbued with the spirit of the Student Christian movement—men and women thoroughly representative of all that is best in young English life, with strong religious and ethical convictions, and yet with wide sympathies and a keen desire to cooperate with Christians of other communions besides their own. That is the spirit which the British Student Christian Movement has done much to foster; and we need a fresh influx of such a spirit in missionary circles in Japan today. It is only by the friendliest relations with other Christian bodies that our Anglican Communion in Japan can hope to do its full share in the evangelization of this land and to fulfil its own special mission. There is no doubt but that Christianity is "up against it" in Japan; and that in the hard stern fight we have to wage against materialism and against the serried ranks of evil in this land, we need the reinforcement of "new blood" and "a new spirit". If our English Universities can send us such reinforcements, I, as an old missionary, will rejoice with all my heart; and I ask the readers of this magazine to join in prayer and thanksgiving for the new prospect, which is opening out to the eyes of faith.

The Place of the Japanese Language School

Gilbert Bowles

As a member of the Promoting Committee which organized the Japanese Language School in 1914, and as a member of the Board of Trustees since that time, I have from the beginning had a keen appreciation of its important mission. But having served as Trustee in Charge of the School and as Acting Director for the past two years, I have come to see more clearly than ever before the place which it ought to hold in the Christian Movement in Japan for the next few decades. At the same time, I write with a very keen realization that my words would have far more weight if there were not such a gap between the School's present attainments and my hopes for the future. Painful awareness, however, of many improvements which should be made only serves to increase my faith in the possibilities of the School for the future, provided the right person for Director can be found and released by his Mission for this large common task.

But what of the future of the School in the face of the decreasing number of missionaries? One may reply that if the Mission Boards continue to respond to the call of the Japanese Churches for new missionaries, as they have been doing for the past few years, the number will probably not decrease further for some time. In any case a well qualified Director, definitely set aside for this task, ought to be able, through greater efficiency, to increase the present attendance. Even the present number, thirty-three full time students, with an enrolment for the year of forty-one, is sufficient to more than justify greater sacrifices and larger plans for the future. In addition, there have been twelve special students, and there are now ninety-one enrolled in the Extension Department.

In connection with the coming of new missionaries, the attitude of the Japanese National Christian Conference of June, 1928, and of the April Conferences of this year, held at Kamakura and Nara, under the Executive Committee of the National Christian Council, has been clear and definite as to the need for normal, steady rein-

forcements for the various mission staffs. The findings of the Kamakura Conference Committee on "Missions and Churches" include these words: "It is abundantly clear that there still remains large and important areas in this field (the evangelization of the nation) where the Missions may find scope for their best efforts". The corresponding findings at the Nara Conference, say that: "In addition to the regular missionaries, it is desirable that men and women be sent who have special qualifications for the following types of work: Sunday School and other religious education, church music, evangelism, the production of Christian literature, rural evangelism, social welfare and theological teaching."

Recently I had talk on the question of missionary reinforcements with the Chairman of the Central Evangelistic and Church Extension Committee of one of the larger denominations. He stated that they are now calling for four new missionary families to fill vacancies caused by retirements on account of age and ill-health.

Accepting as a reality, however, the gradual decrease in the missionary staff of Japan, only serves to increase the importance of giving to the new recruits who do come the best possible training. There are indications that with effective training in the Japanese language and related studies, the period of further readjustment will witness the opening up of new avenues for missionaries to serve in even more intimate relations with the Japanese people.

In the days of pioneer evangelism, in the guidance of supported evangelists and in educational work with young people, the missionaries have usually held positions of leadership. With the development of self-governing Japanese denominational organizations there was a long and disturbing period of friction, when the Japanese leaders and the missionaries were experimenting in ways of working together in new relations. Happily both groups have learned how to cooperate in great tasks, with full and mutual recognition of differing gifts, responsibilities and opportunities.

This process of learning to work together in ways to secure the fullest mutual advantages needs to be carried still farther. In accepting the tasks which cooperating Japanese Churches now gladly assign to missionaries, and in transferring administrative responsibilities to Japanese organizations, including the transfer

of many of the responsibilities of the Conference of Federated Missions to the National Christian Council, there is a noticeable tendency on the part of missionaries to leave to the Japanese leaders too much of the responsibility for initiation in connection with movements to which missionaries ought to be making more helpful contributions. For illustrations of this statement one has only to observe the comparatively small number of missionaries who take an active part in general Christian conferences and in the activities of social welfare, prohibition, social purity and international peace organizations. The Japanese workers are eager for more missionary cooperation in many of these movements.

A general discussion of this problem would lead away from the thought of the Place of the Japanese Language School. But enough has been said to indicate that there is a far larger service before the Language School in the initiation of new missionaries into Japanese life and present-day Christian movements than it has yet rendered.

In the thought and experience of the School Management, the time has come to increase the length of the daily language study period. For some years the regular class work has all been done in the forenoon sessions, from 9:00 to 12:00 noon, divided into four forty-minute periods, with ten minutes for Chapel and ten minutes for play. There is an increasing demand on the part of some missions and some students for afternoon sessions of at least two hours, especially for First Year students. This would give more time for drill under experienced teachers. It ought at the same time to free the students for more English reading outside of School hours.

Under the present half-day schedule it is impossible to secure the needed time for the desired general lectures by experienced missionaries and Japanese workers. The Acting-Director has very strictly limited the number of these outside lectures because of the essential importance of the time for language study. Located in the midst of Tokyo's very rich resources in lecturers helpful to new missionaries, the Language School ought to be fulfilling a larger mission in this field. Not only the lectures and addresses, but also the fellowship and acquaintance with a larger number of helpful foreigners and Japanese workers would greatly enrich the lives of new missionaries for more efficient and sympathetic service in the future. Recent experience in trying to find time for

studies in Japanese History points to the fact that only in extending the School sessions to the afternoon can adequate time be found for this work. Experience for the past two years in organizing and in observing the lecture courses and study groups in Japanese History, Religions and Art have made it increasingly clear that the Language School must go forward in the development of this important work. We have scarcely begun to realize in this field the vision which Dr. D. C. Greene and others long ago had of a real Institute of Japanese Studies which would open up new doorways into the Soul of Japan and of the larger Orient. Compared with what is being successfully carried out in the Peking Union Language School and the related Institute of Chinese Studies, we have only begun to begin to realize this larger vision. Enough has been done however to demonstrate clearly the value and possibilities of this work and to point out some lines of development in the immediate future.

In the further organization and development of Studies in Japanese History and Present Day Problems, the needs of four groups should be met: (1) the regular students in the Language School, whose major task will continue to be language study; (2) local resident foreigners, missionaries and others, who will make the sacrifice necessary to carry on some systematic study in things Japanese; (3) missionaries and teachers residing in other parts of Japan for whom study helps should be provided; (4) special Western students who will come in increasing numbers, as proper facilities are provided, for definite periods of study in the Cultural and Economic History of Japan as a necessary background for understanding Present Day Japanese Problems. A word may be said about each of these groups.

Apparently the time has come for the School Management to make regulations requiring a given amount of work in the study of Japanese History, Religions, Art and General Culture. There have been indications that very few missionary students may hesitate for conscientious reasons to take these general courses. Should there be any such, work can be provided in the History of Christianity in Japan, and related subjects. The students have responded in an encouraging way to the opportunities given for the past two years, but the School can make this work much more effective by lengthening the daily schedule, perhaps providing for a rest period at noon, and by systematizing a definite amount of required

work, with opportunities for more advanced study for those especially interested. It is recognized that the greatest benefit to the language students will be the awakening of a definite interest in further historical studies and the discovery of methods and of source material.

In cooperation with missionaries, teachers, and other resident foreigners in the study of the various phases of Japanese History and Present Day Problems, it is already clear that the Language School has an important mission to fulfil. With the better organization of such work for the students at the Language School itself, it is likely that the work for the community generally will develop more in the way of special study classes and reading courses.

The various requests which have come in from different parts of the country for fuller reports of the lectures given in Tokyo, as well as other correspondence received, indicate that the Language School, as it develops into a real Institute of Japanese Studies, can render a very large service to missionaries, teachers, and other special students who live too far away to get the benefit of Tokyo lectures and study classes.

There is certain to be an increase in the number of special students who come from Great Britain, Canada, the United States and other countries for one or more years of special study in Japanese History, Culture and Present Day Problems. Up to the present time there is no adequate means for assisting such students. Within the past two years the Language School has had enough connection with a few such students to make it clear that there is a very great need for definite provision for meeting the needs of this increasing group of purposeful men and women. The only way to do this is to develop an efficient Institute of Japanese studies. The Language School may, with adequate guidance and increased financial support, develop into such an Institute.

One of the most encouraging things revealed by the past two years' experience is the genuine, creative interest which Japanese specialists in History, Religion, Art, Economics and Present Day Problems are manifesting in relation to this developing educational movement. The language barriers are difficult, but these must be overcome. Two better language bridges must be thrown across the cultural chasm which still separates, to a large degree, Japan from the West: one, a more thorough study of the Japanese language by westerners, especially by a larger number of second

generation foreigners; the other, the securing of a definite corps of Japanese specialists trained to interpret their own culture, in the Japanese environment, to special Western students, as well as to a larger number of interested persons who with such provision would be enlisted for a variety of general courses.

It remains to say a further word about the mission of the Japanese Language School in providing courses and giving guidance for advanced studies in the Japanese Language and Literature, far beyond the present Third Year Course of the Extension Department. Only a few days ago a second request came in from the Language Adviser of one of the Missions for such courses. The Head of the Extension Department, with others advice and cooperation, has already taken up the task of preparing such courses, necessarily with a large range of Electives.

The writer has not forgotten the suggestion presented to the Language School Trustees some years ago by Dr. Albertus Pieters that provision be made for such thorough work in the Japanese Language and Literature as would secure recognition by the Imperial Universities of Japan toward advanced degrees. To this end Dr. Pieters, for the sake of more effective evangelistic and educational service, would have Mission Boards occasionally release some missionaries of several years experience for periods of intensive study. This hope ought to be realized at no distant day through further development of the work which the Japanese Language School could render, in cooperation with other educational institutions.

One other important mission which the Language School is fulfilling is the promotion of mutual acquaintance and spiritual fellowship among the younger missionaries in their first years in Japan. Many of the former students in the School, now scattered all over the Japanese Empire, look back to wholesome and helpful friendships formed in the Language School. For the first time in their lives many of the new missionaries are thrown into close association with earnest Christian workers of other nationalities, and with others who express their faith and devotion to Christ in new and unexpected ways. It is far better to have these intimate and enlarging associations before each goes out to his own field of Service. These days of fellowship in language study offer one important opportunity for hastening the answer to Christ's prayer "that they all may be one".

Find "Farm Relief" a World Issue

By William Watkins Reid

"The need for 'farm relief' (in its broadest meaning) is as pressing in Africa and in Asia as it is in the United States today. It is the same problem the world around. It will not be solved by legislation alone. It must be solved by all the agencies of culture—governmental, economic, educational, religious, philanthropic, art—giving their value to the rural people of the earth. Heretofore these agencies have given culture too exclusively to peoples in the cities."

This paragraph attempts to summarize the discussions and conclusions of a three-day "World Rural Conference" under the auspices of the International Association for Agricultural Missions, held at Hartford Theological Seminary, Hartford, Conn., April 18-20. Attending this Conference were members of the faculty and students of the Seminary, pastors of rural churches throughout New England, and a number of religious leaders who have given much attention to this phase of human life in America and overseas. The program included such leaders as Dr. Warren H. Wilson, president of the International Association for Agricultural Missions; Dr. W. E. Wallace, secretary of the China Educational Association; Dr. Thomas S. Donohugh, general secretary of the International Association; Dr. Ralph E. Diffendorfer, corresponding secretary, Methodist Board of Foreign Missions; Dr. Thomas Jesse Jones, of the Phelps-Stokes Foundation; Prof. Charles M. McConnell, of Boston University School of Theology; Miss Elizabeth Rogers of the National Board of the Y.W.C.A.; Dr. John Scott King, of Little Britain, New York, a "rural pastor" for 40 years in one community; Dr. Malcolm Dana of the Congregational Church.

Some Facts and Figures

A few of the facts and figures presented by various speakers during the Conference will give some hints of the importance and magnitude of the "rural problem" both in America and in Asia:

The rural population of the world numbers more than one billion persons; of these 750,000,000 are living in Asia.

90% of the people in India and Korea, 85% of those in China, 50% of those in Japan live in rural conditions.

In Asia one-half the population of the world lives in one-tenth the earth's surface.

The population of Japan increases by 1,000,000 each year; the population of Korea has doubled in 30 years.

Due to the age-old custom of the father dividing his land between his sons, the average family in Asia has only 2½ acres upon which to support itself; in Shantung Province, China, the average acreage per family is 1.6 acres.

A recent survey of 145 rural families in Korea showed that two-fifths had debts averaging 60 yen each, or one-fourth the total family yearly income; and that 48% average interest per year was being paid on this debt.

There has been a decrease of 3,394,000 in the farm population of the United States since 1910, while the number of persons to be fed has increased by over 10,000,000.

The 1920 Census showed 7,400,000 people in the New England States—5,000,000 of them being of foreign extraction. A large proportion of these peoples are in rural communities and are not affiliated with the churches.

A New England Parish

A "hill-town village in Massachusetts" was one of a number of New England Rural Communities portrayed to the Conference as indicating the "decay of the countryside" and the waning influence of organized Protestantism in this part of the country. This community, it was pointed out, contains 48 families (200 persons) of whom 50% were old American stock. The remainder included English, Danish, Swedish, Norwegian, Italian and Polish settlers. Three-fourth of the people are over 21 years of age.

Here there is little evidence of America's economic prosperity. One man pays an income tax. Sickness brings an economic crisis to most families. Labor in the fields is from 12 to 14 hours daily. A century ago there were nine grammar schools with 200 pupils in this community; today, 2 grammar schools and 30 pupils. Once there were Congregational, Baptist and Methodist churches with

600 members; now a Federated Church of these three; and more recently an Episcopal Chapel and a Catholic group have been organized. The Catholic group has mass once a month.

The "new-comer", the farmer of foreign stock, is not allowed to make his contribution to the life and problems of the community. The old stock, a minority in the actual population, holds all the chief offices, and passes them on to members of their own families. The foreigner is without unity of background or language or interests. He is unwelcome in the political and social life of the community. The church makes no place for him; even the grange is not cordial and gives him no voice.

A Picture From China

A picture of conditions in far-away China shows the conditions of the countryside to be much the same—though the causes differ from those in New England. It was pointed out that while the impact of the West is first felt in the cities of China, it is now being felt also in the rural communities: here the home industries are breaking down because of the greater cheapness of machine-made articles. As a result, according to Dr. Wallace, family life is beginning to break down in the rural districts; the best young men are escaping the farms and going to the cities; the schools are giving the child a book learning rather than preparing him for farm life, and thus it hurries him to the cities; ownership of farms is decreasing and tenancy is increasing; and, since "news" now travels by way of the printed page instead of by word of mouth—and the illiterate farmer has no access to the newspaper—illiteracy and ignorance are increasing in the rural districts.

Creating Community Spirit

If the Conference closed here—with only a portrayal of the conditions that need the thought and action of all agencies of culture—the picture would indeed be dark. But it was chiefly to indicate ways and means "out" that the Conference was held.

A New England pastor, who had a few years ago entered a community much like that pictured above, told how he had created "better fellowship" between the "old" and the "new" peoples of his community, incidentally rekindling the waning religious fires.

Here are some of his methods:

Fellowship suppers monthly in the church.

Community socials in church, school, town hall, etc., for every one in town.

Two Vacation Bible Schools (150 enrolled).

Weekday religious education, one hour each week in the public school.

Summer camps for boys and for girls.

Co-operating with Farm Bureau, helped to create an interest in gardening and flowers; conducted "Children's Flower Show".

Organized men's civic club.

Organized girls' club, conducted by people of church but for entire community.

Organized community band for boys.

Organized a rural Sunday school among Russian, Bohemian and Jewish children.

Enrolled 18 families in a "Radio Worship League" to use radio for a service in their own homes each Sunday morning.

"The Soil is Sacred"

In this connection Prof. McConnell pointed out the two main objectives of the church in the rural and agricultural fields.

"First, we must develop a Christian attitude toward the soil", he said. "We must teach that the soil is something sacred, that it took God a long time to make it, that it is here for coming generations as well as for us, and that whoever wears out the soil by improper use is committing a sin. The test of a Christian farmer is that he shall pass on the soil better than he received it.

"Then we must take care of the man who tills the soil. We cannot expect the farmer to carry on when he is deprived of the fundamental needs of life. We have no right to eat food if it is produced at the expense of the higher values of men who till the soil.

"The preacher ought to know that this is a Christian proposition. He should know the forces working for better agriculture; and he should put farm institutes and country agencies into his program as much as he puts into it a young people's institute. And the theological seminaries should have courses in appreciation of the soil."

Village Education in India

Dr. Diffendorfer, recently returned from a study of mission stations in Asia, pointed out the new emphasis that is being placed upon "education for life in the villages", especially in India. Heretofore, he said, most of the education, both missionary and governmental, had prepared boys and girls so that it was inevitable they should leave the country and go into the city. Village schools prepared for middle schools in the towns; middle schools prepared for high schools; high schools prepared for colleges. And the greater one's education the less possible was it for him to return to the agricultural village. This, of course, is the identical problem in America.

Dr. Diffendorfer, however, found in India many hopeful signs of the changing of this system of schools. He pointed to the school at Moga, and the "Village of the New Day" at Asansol, where village boys are actually trained in village arts and crafts and fitted to make their villages better Indian villages upon their return from school to their home communities. He named theological schools training pastors for Indian village service, and normal schools training teachers for service in practical Indian village schools. The future, he believes, will see the development of schools along these lines in all Asia and Africa—rather than patterned after the Oxford and Cambridge system.

Reaching Objectives

Summing up the objectives of rural community life and activity, both in the United States and overseas, Dr. Jones said these were: 1, health, 2, appreciation and use of environment; 3, transfer of heritage; 4, recreation and re-creation. We cannot, he said, solve these problems through the church alone but through the cooperation of all "cultural organizations". These he enumerated as governmental, economic, educational, religious, philanthropic, and art organizations.

The Message of the Kingdom of God Movement

By Helen F. Topping

"The Spirit of the Lord is upon me,
For he has consecrated me to preach the good news to
the poor,
He has sent me to announce to prisoners their release and
to the blind the recovery of their sight,
To set the down-trodden at liberty,
To proclaim the year of the Lord's favor!" (Lu. 4: 18-19,
Goodspeed)

As a recent joint meeting of the Executive of Kagawa Cooperators in Japan with the Commission on Evangelism of the National Christian Council, it was decided to adopt Dr. Kagawa's terminology for the nation-wide evangelistic campaign, already voted by the Council to be in accordance with his plan. This title,—'The Kingdom of God Movement' (Kami no Kuni Undo), may help to clarify a problem in some minds as to the actual content of Dr. Kagawa's evangelistic sermons; as may also a brush-picture done by him in the interlude of a conference. It is a long narrow panel mounted as a wall scroll. The caption is "Get thee behind Me, Satan!" In the scriptural narratives Our Lord defeats Satan in His own personal life at one time and drives out the money-changers from the temple at another. But in this vivid, impressionistic sketch, for artistic and practical purposes, the two incidents are 'oned'. Christ is holding the 'whip of small cords' in His uplifted right hand, and at the same moment treading, under marvelously vigorous feet a very Japanese devil. This probably unconscious and therefore all the more perfect synthesis of the social and individual gospels is so characteristic of Kagawa and so much needed at the present crisis that although, the scroll is promised to the Motts later, we are retaining it in Japan for inspiration during the weeks of preparation for two closely related movements: the National Christian Social Problems Conference, to be held August 6-8 in Aoyama Gakuin, and intended to help prepare the pastors and churches for admitting proletarian mem-

bers,—and the Kingdom of God Movement itself.

A. Typical Outline

Dr. Kagawa aims to have at least three days in each city, in which to present the essentials of Christianity to a new audience. The following is a typical outline for the evening meetings, always large and general, and intended to be addressed to the same audience, which attends throughout as in a consecutive series of lectures:

I. First Evening.—NEW LIFE THROUGH GOD, (KAMI NI YORU SHIN SEI) *SPIRITUAL*

In the first evening address Dr. Kagawa shows by many illustrations the over-emphasis today on materialism, to the neglect of the spiritual life, so that many of the young people believe it to be non-existent. He next proceeds to prove the reality of the spiritual life, and that it itself is religion; after which he dwells on the reality of God, the love of God, and on how our lives become new when we are touched by, or vitally believe in, the Love of God. After thoroughly establishing the possibility and the method of such spiritual transformation (by many illustrations), he calls for decisions on the part of individuals to lay hold on this possibility for themselves.

II. Second Evening.—NEW MORALITY THROUGH GOD (KAMI NI YORU SHIN DOTOKU), *ETHICAL*

Here Dr. Kagawa takes up the matters of sin, and salvation from sin, always difficult to expound to the Japanese people. He takes especial pains to make them perfectly clear. This is relatively simple in the case of outbreaking sins, such as vice and immorality, with which he deals first. The difficulty comes in the dealing with sin of omission. Dr. Kagawa here revives the New Testament word for sin, the old Greek word of 'hamartea' which means 'missing the mark' when one is shooting an arrow. Very powerfully Dr. Kagawa develops the theme that man is the child of God and is intended to develop fully into His likeness, and that any failure to do so, in any direction, is sin. Illustrations are taken both from his own experience in the slums of Kobe, and from such reclamation of down-and-outs as are found

in the Bowery Mission at midnight in New York City, showing how hardened sinners have been twice-born through saving faith in Christ. Other illustrations follow, taken from the long course of human history, showing its epochs of progress toward God, its sad epochs of degeneration, and of how such slumps, by the Grace of God, have again given place to upward movement. The call for decisions follows as usual.

III. Third Evening.—NEW SOCIETY THROUGH GOD (KAMI NI YORU SHIN SHAKAI), SOCIAL

On the third evening Kagawa begins by treating various evils conspicuous in modern Japanese society, such as the present high rates of mortality, especially infant mortality; unemployment, and its dangerous tendency to increase; vice, prostitution, divorce, etc. Next he goes on to mention what the ordinary social worker does not speak of,—the fundamental moral basis of such apparently general evils, in individual lapses into indulgence in drinking, sexual vice, etc. Illustrations from his life in the slums are plentiful, and it is made perfectly clear that the only way to get a transformed society is to first get individual lives transformed through the power of God. The hoped-for ideal society can never be established on the basis of revolutionary destruction such as Marx advocates, but only through lives transformed by Jesus Christ,—through God, and the Love of God working through individual human lives, and through such organizations of love as the Cooperatives (both consumers and producers, credit unions, etc.); and mutual aid societies, to provide insurance for sickness, old age, etc. There follows the call for decisions.

About and hour and a half is taken for each of these three addresses, which are colored from start to finish with stories, as well as by india ink brush-pictures, and by large and carefully prepared charts where statistics are needed, as in the treatment of mortality. The most telling coloring comes from Dr. Kagawa's own personality, for he is an unconscious actor, and dramatizes continually. The audience follows his impersonations with delighted and breathless interest, in which humor tempers the tragic matter of the discourse, and laughter rather than tears drives home the serious truths to the heart of all present.

Some may be driven to decision by the social, some by the ethical, some by the spiritual appeal, differing according to their

individual experience; but all who attend the three evenings get the balanced and well-rounded message. The synthesis between individualism and communality spirit is complete. A healthy patriotism, tempered by internationalism, is in evidence, and the appeal is not on the basis of self-interest, but 'for the good of the country.' One decides to follow Christ not from the motive of saving his own skin, nor primarily for the purpose of saving his own soul, but in order that through this self-saving he may help save the community.

Community singing starts the service and helps create the unity into which all are soon merged. As the address progresses, the audience is raised higher and higher to levels of group-consciousness through which emerges a vivid experience of God. Kagawa's own inescapable and joyous God-consciousness is transmitted to all present, whether as a momentary or a permanent experience. Old Japanese ideals of loyalty and filial piety are evoked to strengthen the challenge to build the new Japan and the world through personal self-surrender to God,—God of Whom all have become aware as Present.

B. Addresses at Shimonoseki (April 20, 1929)

April 20th.—The day begins with a chapel service at the Presbyterian Mission girls school, Baiko Jo Gakuin. Two hundred and ninety out of the three hundred and fifty non-Christian girls sign decision cards, and the one unbelieving teacher also decides to become a Christian. In the afternoon a woman's meeting brings to light Shimonoseki's skeleton-in-the-closet. It is reported that moving pictures are to be taken of the city's great annual procession of prostitutes, commemorating the defeat and death of the Emperor Antoku, at which time the ladies of his court, bereft of livelihood, became courtesans, and inaugurated the illfamed business of commercialized prostitution. Kagawa San and all the Christian women are roused to fiery protest, and a step forward taken in the direction of Abolition.

In the evening a pouring rain tests the enthusiasm of the attendants at the first general meeting, held in a local theatre for lack of room elsewhere. One by one they pass slowly through the narrow ticket-entrance, struggling meanwhile with the disposal of clogs and umbrellas. In spite of such conditions the floor space

is filled by the appointed time for the opening, and Rev. Kuroda, the singing evangelist, appears on the stage. After moments of silent prayer he explains to the audience that they are all to unite in the singing. "This is not merely a lecture or a time for you to look and listen". This is a national movement. Kagawa San earnestly hopes that you will not remain passive listeners, but participate actively from the beginning."

The audience discovers that under skilful leadership it *can* sing, while the listening westerner is astonished at the selection of a classic hymn on which to start their musical career—"My Jesus, as Thou wilt". Why this solemn and seemingly overquiet hymn of apparently intense and exclusive individualism, for the start of a national movement?

And why do they begin with the last verse, a fourth verse, later discovered to be non-existent in the English original? It develops that Rev. Watanabe of the Yotsuya Baptist church, Tokyo, composed and added this extra verse long ago while doing the translation. Interrogation fails to disclose any special consciousness of the reason, but the fact is plain that this one verse balances the individualism of the rest of the hymn with social vision. And Kagawa has seized upon its most social phrases, making them into a new title as printed on the hymn-sheet which is in the hands of every member of the audience. All unconsciously these socially-minded Japanese have cooperated to crown the note of individual consecration with social motivation; and the Shimono-*seki* people start their song on the note "To make this world the Kingdom of God". They sing their way through the hymn in the reverse order of the verses, ending with the first, which they can by this time sing full-throatedly. Individual consecration to social welfare is a familiar idea and a familiar experience in Japan, and social passion is already pulsing through the packed audience. To put Christ at the centre of such personal consecration and social vision—this is the new note to the Japanese, and the hymn repeats it with ever deeper emphasis.

As Kagawa comes on the stage, the wind, already high, rises to a roaring gale, adding solemnity to an already impressive moment. "Tonight I shall not speak of the social problem, but of religion", he explains. And he spends the major part of the evening clearing away the *hindrances to true religion*. There is no reference to non-Christian religions. These are not hindrances

to Christ. The serious hindrances to the sway of Christ over men's hearts and lives are the influences which have come in largely with western capitalistic civilization, and he deals with them one by one: (1) Materialism, (2) Mechanization, and (3) Opportunism.

(1) *Materialism* manifests itself in the many artificial sense-stimulations which have come in with machine civilization to pervert the human spirit, drawing it away from its true direction toward God. Young people see nothing in religion and seek materialistic satisfactions. But the spiritual life is indeed the central reality. What Jesus said to Nicodemus in the third chapter of John is the literal truth for us today. We must every one of us be born again into the spiritual life. That is the first step in religion,—“Except a man be born again, he cannot see the Kingdom of God”. And unless you attain to a genuine spiritual re-birth, your heart-energy is bound to be wasted and perverted in the direction of unnatural sense-stimulations. The external senses will claim you if the inner life is not alive and growing within you. (While speaking, Dr. Kagawa drew a chart with the Chinese character for ‘heart’ in the centre of a circle, on the outskirts of which appeared in turn an eye, an ear, a nose, mouth, etc., which draw off and dissipate the heart-energy. Taking each one in order, he kept the audience in almost continuous laughter with amusing description of the perversity of modern commercialized amusements and the folly of making sense-pleasure an end in itself and even the passionate purpose of existence, instead of the incidental and subordinate thing it was intended to be in a Christian world-order:)

a. *Eye-stimulation*, the most characteristic form of which is moving pictures. There are people who just cannot go to sleep at night unless they have seen a movie! Every day an average of 380,000 Japanese people go to the movies, and 137,000,000 do so annually. There are others whose passion is for *form*, and women who waste time and money on their old-fashioned Japanese coiffure. (Here a few brush-strokes disclosed female profiles showing coiffures of ancient and modern type,—suddenly perfected, and as quickly giving place to a fresh sheet of paper and more pictures.)

b. *Ear-stimulation*.—Two billion four hundred million yen are said to be spent annually for concerts in America; but concerts

are a good thing compared to—

c. *Nose-stimulation* such as we practise in our Japanese chimney-culture (*entotsu-bummei*), making chimneys of our noses and filling them with smoke! Japan spends three hundred million yen annually on tobacco, which is much more than the annual cost of fire-devastation. Fires are decreasing in Japan, and now cost only fifty to eighty million yen annually. And compulsory education costs only one hundred and twenty million yen, or little more than a third of the cost of tobacco. Fifty thousand girls are continually spending their lives in Japan's tobacco factories.

d. *Mouth-stimulation* is the proper name for our Japanese attitude toward eating. We do not eat rice for its food-value so much as for its taste, and for fashion's sake. Vitamine B is gone from the rice by the time it is polished, and much of the natural food-value; and yet we insist on white polished rice, and the result is beri-beri. That is why your Shimonoseki daughters, who have hitherto eaten simple, wholesome food, come home sick from school in fashionable Tokyo! The Chinese characters for white rice, when written horizontally, form the word, "kasu", refuse or chaff. That is what you eat when you eat polished white rice—you eat the *chaff* of the grain, from which the best food-values have been polished away. And this high-priced white polished rice of ours costs us the abnormal sum of one billion six hundred and twenty million yen a year. No wonder we are involved in financial troubles! The cure for our malnutrition, and our economic maladjustment, is to be found in a more varied diet!

Raise vegetables! Raise nuts on the untilled mountains! Raise acorns and feed pork. It is true that we have put under tillage practically all of the land in Japan that could be irrigated for rice—six million two hundred thousand cho of it. But there is more than half as much again that can be used for other crops; and there is the method of three-story agriculture—pigs on the first floor, small crops on the second, and bees on the third floor of a contracted farm-space. Prof. Russell Smith of Columbia University, in his valuable book on the World's Food Supply, says that when population gets to exceed the food-supply, it is well to raise acorns and feed pigs, both in the hitherto untilled mountains. (Here Dr. Kagawa showed a huge chart of the world's foods, America eats corn, Germany potatoes, Russia rye; and all these

and others might be used in Japan instead of so much rice.) Barley was the staple food for the common people in Japan before the war with China; but after that, as industrialism developed, all the people demanded the food of the upper classes, the expensive and ill-balanced nutriment of white polished rice. So our very mouths are extravagant!

Saké. Japan spends one and one-half billion yen annually for rice wine, or saké. Yet the Emperor is a total abstainer or temperance man. Since the Emperor has set us such a good example, fifteen or sixteen hundred new temperance societies were started to commemorate the Enthronement. The recent growth of the temperance movement is phenomenal, and with all my heart I beg you who are here present in this audience to join yourselves actively with this great endeavor to rid our country of one of its worst enemies. I know how devastating is the use of sake, for I have lived in the slums, where I have seen it debauch even tiny children.

Sweets.—Then, too, there are the sugar-preparations largely unnecessary, but consumed in such excess that their total cost mounts up to the appalling figure of six hundred million yen annually. The mouth is a fool indeed!

e. Hand-stimulation.—Women are keen to get their hands on silk kimonoes, and in spite of the great need to export silk for the sake of national revenue, Japanese people themselves absorb nearly half of the annual total of silk production. Japanese women are hoarders. They buy and hoard kimonoes without ever wearing them, or wear them very rarely. And yet in cold Hokkaido, where heavier garments are needed, you will see many cases of tuberculosis arising from the unseasonable wearing of pretty silk dresses. Men, too, are equally foolish about their clothes. A young fellow with only forty yen a month for wages cannot afford a suit that has cost sixty, and yet he buys it.

f. Sex-stimulation.—All such extravagance, however, is more forgiveable than the totally evil and horribly prevalent unnatural stimulation of the sex-instinct. There are in Japan fifty-two thousand licensed prostitutes, eighty thousand geisha, fifty thousand unlicensed prostitutes, which if you add twenty-one thousand prostitutes in foreign ports, makes over two hundred thousand women engaged in this nefarious business,—two hundred thousand specialists in sex-lust! This is an army of evil. In the Im-

perial army we are disbanding regiments and whole divisions, and getting sweeping reduction of armaments. But though this army of evil is equal to twenty divisions of the Japanese army, we are not yet succeeding in making a large reduction in this most terrible of armaments.

g. The cost of sense-stimulations.—The cost of vice per year is one billion yen; that of sake is one billion five hundred million; that of sweets is six hundred million; and that of tobacco is three hundred million. So the appalling total cost of vice and extravagance is two billion, nine hundred million yen annually. No wonder Japan's economic condition does not improve!

Therefore I say to you that you must cease to waste your souls on lust and extravagance, and seek with all your hearts to become spiritual. Cease your vice and extravagance and turn your hearts to God. One reason America is prosperous because she has given up liquor and red light districts. And now, to its shame, Shimonososeki is thinking of sending a moving picture of its prostitute procession to America! Japan must become spiritual. Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you. You must be born again. The life of God must be born with you, for the sake both of yourself and of the country in its extremity.

(2) Mechanization

The *Machine Age* commenced about a hundred and fifty years ago in England, through the inventions of Hargreaves, James Watt, and others. A hundred and four years ago Stevenson discovered the railroad engine, pioneer of the modern system of communications. Large scale production has resulted, and individuals, society, and ideas, have all been *mechanized*. We need to understand both how the introduction of machinery has influenced human beings; and how a human being is finally and irrevocably different from a machine. The modern monotony of machine industry wears upon the factory laborer until he knows not whether the man is a machine or the machine a man. And the white collar man in the bank, who counts money daily by the billion, and yet has never a yen for himself, is tempted to stop believing in God, because it seems to be of no use to pray,—and to simply take one of the paltry hundred yen bills lying before

him so plentifully on the bank counter, make off with it and enjoy his own pleasure for once! Man becomes a working machine, or a self-indulging machine, under the new industrial order. His soul dies within him.

But a living being is from first to last utterly different from a machine. Even the simplest, such as an ordinary egg, has within it the germ of life, which has the power of growth and variation. While the body of the chicken is growing inside the egg, if the eye-to-be is injured, the other parts of the living germ come together and repair it, re-erecting the perfect eye in the chicken. Have you ever heard of an engine that could similarly repair itself? Suppose the smoke-stack should fall off. Would the piston rise out of its place and proceed to make another smoke-funnel? Such an engine would seem bewitched of a devil, if you should see such a one in Shimonoseki. No matter how wonderful the steam-engine, or any machine may be, it lacks the power of growth and adaptation. A man and a machine are everlastingly different.

We must not belittle ourselves because machinery seems wonderful. Evaluated on a materialistic scale, it is indeed true that the separate elements of a man's body are worth very little—¥4.50 for the calcium, ¥4.50 for the grease, ¥4.80 to ¥4.90 for the muscles, only ¥.005 for the iron—altogether, with other small ingredients, the total is about ¥14.50. But on the other hand, to construct a sample man costs two hundred thousand yen. So if you think of yourself only on the material plane, as a thing, you are worth only fourteen-fifty. But if you consider yourself a new construction, you can claim to be worth at least two hundred thousand! Even in the scale of values of the material age, Man is the most valuable product in it!

(3) Opportunism

Don't let yourself be submerged by machinery; nor yet by the notion that there is no purpose in the Universe. You may be protesting, "But there *is* no purpose in the Universe, and therefore it is of no use to observe the ordinary moralities. They are only a bother!" That is a common attitude of mind on the part of young people of this machine age.

Alright! I'll tell you of my experience in climbing Fuji. Before climbing I was told that it takes about nine hours to climb

the mountain. I looked at the slope, and decided I would not take any prosaic nine hours to ascend it, but would make it in *one* hour. I would not go the long way on the zigzag path. I would go straight up. I got along fairly well for a while. But at the third station my heart gave out, and I was forced to lie down and rest. Meanwhile my guide trudged slowly and steadily along the usual path. I had intended to go on with him when he caught up with me, but was still winded, and had to watch him go up, up, and disappear in a cloud!

That is the way with young people who decide to discard the prosaic conventions and go straight for their pleasure and have it! They may get along fairly well for a time, but the time they are thirty-five or so their physical make-up rebels and they are played out. See the young "mobos" (modern boys) and "mogas" (Modern girls) in their teens and twenties and they may look prosperous enough. Then look at them ten or twenty years later. Their life is spent. They have no more health nor enthusiasm nor power of accomplishment. The country is suffering for lack of morality.

Therefore behind *things* we must think of spirit, behind the machine we must remember its purpose, and behind chance and circumstance we must be true to the relentless laws of morality. We must sweep away the hindrances of materialism, mechanization and opportunism, and penetrate to the depths of Reality, which are to be found in Religion.

II. Religion

Many can follow up to this point, but find it difficult to go farther. "What is this religion you talk about?" you may be saying. "Show us your God!"

But can you even see your own face? No wonder you cannot see God. God is that supernatural and superhuman Power that does for you what you cannot do for yourselves. When you go to sleep, He keeps your heart continually beating. The circulation of the blood is a marvelous thing. It takes only thirteen seconds for one drop of blood to make the circuit, flowing out from the heart and returning to it. If you should have to do that work for yourself, it would keep you impossibly busy and worn out. God is the Power Who keeps you alive, Who numbers the hairs

on your head (they say there are two million five hundred thousand of them), Who cares for you in a thousand ways in which you cannot care for yourself. The God of Heaven and Earth keeps you alive by His unseen power.

Monotheism.—God is One and is our Father. When I lived in the slums of Kobe an old woman next door called through the partition one day, "Sensei!" (Teacher) "what is the name of *your* god?" "He hasn't any special name!" "But Sensei, how can I believe him if I don't know his name! And I really want to believe him. *Please* tell me his name". "He hasn't any!" "Tayori nai, neh!" said the old woman, and meant it was hard to have a sense of reality about a god without a splendid name.

So then I said, "You have twenty fingers and toes altogether, haven't you!" "Yes". "But how many souls have you?" "One". "So", I said, "The God of the Universe, the Father of our Lord Jesus Christ, is One and Unnameable. He is not merely one among thousands of other gods, each having to be distinguished from the others by its special name. He is the One and Only Father of us all".

Why does God permit Suffering?—At this point some of you will be saying "That's alright. I can get an understanding of God as One. But it doesn't help me particularly. I am involved in almost intolerable suffering. If God is my Father, why does he let me, and so many others, suffer all their lives?" Why did God, if He is our Father, make human beings suffer so? Why were they not made without suffering and without dying?"

But who are the folks who *don't* suffer? I knew some in the slums of Kobe. They were the idiots and mental defectives. One little fellow was very proud of it and came to have me prick his foot to prove how well he could stand it. But that was nothing to be proud of. That was pathological. Normal people are sensible to pain. It is one of the marks of a human being. A cat, when hurt, knows it is hurt, but does not know the location of the pain, because its nerves are not as fully organized as are those of a human being. When a man is hurt he knows it, and knows exactly where. The ability to suffer is a thing to be proud of. It is one of the signs of our high status as men. So we should not complain at pain and suffering. Suffering is full of useful purpose. In His infinite love and wisdom, our Father-God permits for a progress.

Mutual Aid, and the development of Love.—Suffering drives us to develop mutual aid. It is most interesting to find even the lower animals helping one another. In a special study of ants I have discovered that they are equipped with two stomachs each. One is for the ant's own use, and the other for his neighbors. If a comrade comes back from a journey, hungry and suffering, he makes his need known, and the ant who has stayed at home opens his mouth, adjusts his provender stored up in the extra stomach, and shares it with the hungry brother. And when a flood comes, and the emergency arises by which the ants must cross the water, they are ready for it. They form a huge living ball, and roll over and over across the river. Each ant is under water and out of it alternately, breathes when he can for the time when he cannot, but above all hangs together and preserves the community-ball, even though his own life should be lost.

We are all familiar with other instances among the animals of mutual aid, and most of all of the wonderful development of it as mother-love. From the various forms of mother and parental love we can trace the historical development of love even up to the redemptive love of Christ, the love which bears the faults and sins of others and redeems them. This is the sort of Love which bears up the Universe. When we have reached that point in a study of Love, we are at last prepared to understand God.

My own conversion.—In boyhood I faced a terrible situation. My family and entire estate were devastated by dissipation, my elder brother a prodigal, my parents both dead. I didn't want to become a prodigal like my elder brother, so turned to religion. In a study of the Bible I found the words, "Consider the lilies how they grow; they toil not neither do they spin; but your Heavenly Father clotheth them. Therefore do not be anxious what to eat or what to drink, for if God so cares for the lilies of the field and the birds of the air, how much more will He care for you!" I believed in Christ at fifteen, and though my family was opposed, went straight ahead in my faith. Through God I embraced the great Love of the Universe. I realized that all Nature was made by God Who is my Father. I used to go out into the fields and admire the blossoming flowers and trees, and say, "Father-God, you have made a wonderful world!"

Poverty and Religion.—My family disinherited me, and I was not anxious about poverty. If you have real religion, you are not

troubled by poverty. The whole universe belongs to your Father! The *Kobori Enshu* is one of the three most famous gardens in Japan, and yet its chief feature is its row of small pine trees and low surrounding wall, planned so that those within can see, beyond them, the scenery in the distance. The central principle in the *Kobori Enshu* is the simplicity which enables one to enjoy the whole universe, as one could never do if surrounded by the high, luxurious growth of an ordinary garden. My house is very small, but the view is all mine! My friend Kimura Seimatsu was visiting Niagara Falls, when the guide remarked patronizingly, "You have no such large waterfall in *your* country". Kimura was nettled a little and replied "My Father owns that whole waterfall!" "Your father owns Niagara?" "Yes, the whole universe belongs to my Father!" So you, too, can claim, that Mount Fuji, Lake Biwa, the Inland Sea,—all are your Father's and therefore yours also! On the other hand if you are rich, you are liable to be all doubled up with anxiety, trying to keep hold of your possessions. But if poor, you can go about rejoicing in every object of natural beauty and saying, "Ah! this is my Father's! and this! and this!"

Lacking faith, even slight matters may bowl you over. Recently a family that was somewhat poverty-stricken decided to commit suicide. The mother started it. "I am going to commit suicide" she remarked one day. "I'll die with you" said the eldest daughter. "I'll die, too" said the next, and so on down to the littlest. And so they did. Next day the leading newspapers wrote up the family-pact-suicide in large headlines, playing upon the sympathies and imaginations of their readers. Naturally there followed an avalanche of suicides. You would have thought there must be a 'suicide factory' somewhere in that vicinity! (Dr. Kawaga has meanwhile dramatized in turn the weak-willed mother, supinely willing to send her children into Eternity because of financial difficulty, and the dutiful but misguided children. Far better than denunciations to break the spell of suicide mania that is all too prevalent, this holding of it up to ridicule may seem unsympathetic but is salutary, and the idea of a suicide factory caps the climax, while the audience rolls with laughter. No doubt there are poor souls in the assembly tempted to take that short-cut out of life's problems, and if so, they see it in a different light now, and lay hold again on the wholesome struggle.)

"Faith makes all the difference. Whether you are troubled with lung-haemorrhages and tuberculosis, or bankrupt financially,—genuine faith in God will show you the way out of the most desperate of circumstances.

Patriotism and Religion.—In England at the time of the French Revolution there was danger of a sympathetic revolution. The people were suffering in the worst stages of industrial oppression. Just then Wesley appeared, and turned the social unrest into a religious revival. This, says Carlyle, saved England from a revolution. Today in Japan we too have come to the moment when we must choose between a revolution or a religious movement. So if you want to save the nation, get religion! And if you want to save your family or yourself, the same thing is necessary. Learn to live a life of faith in God".

The above is a partial report of an address, the whole eloquence and packed meaning of which could not have been taken down by a stenographer, since so much of it was communicated by the miracle of personality. Entirely Oriental in its method, it was like a Japanese painting, which says most by what is omitted. (In the brush-picture of Christ above referred to, there is no Face whatever—only a broad, wonderful brush-stroke which makes the hair, and another for the beard. The Countenance is left to the imagination, and everyone sees it, and is satisfied!) Long doctrinal expositions would never have filled that Shimonoseki theatre on a stormy evening. Homely, humorous descriptions of the heart of the experience of the people there gathered, brought them close to the Heart of God. Two closing prayers were offered by Kagawa, simple and very impressive, after which ninety-eight decision cards were put into his hands on the evening of a notable typhoon.

The extent of the dissatisfaction of a small minority of churchmen with Dr. Kagawa's preaching because it is 'not religious' may be at the same time the measure of their own distance from the thought-life of the cosmopolitan mass of the people. Contrarily a psychologist would be delighted at what he would call the 'ap-
perceptive basis' which Kagawa establishes for religion. Beginning at the place where the people actually are, with their typical experiences and problems, he follows the path they must necessarily traverse in an approach to religion. It may be a long path. After an hour of steady climbing the goal may be but reached.

But it is reached, and that solidly. The sermons constitute a group-experience in which the people really participate, and many are no longer the same men or women afterwards. Through God they have glimpsed the solution to their pressing and seemingly insoluble personal or national problems. Through God they will henceforth strive to realize in action that profound solution.

C. The Early Morning Bible Studies

The best reply to these churchmen may be to invite them to get up early and attend the morning Bible studies for Christians, which accompany the evangelistic series,—rather than to rise late and criticise the meetings not intended to 'speak to their condition'. By unanimous vote these early meetings are indeed religious. In them Dr. Kagawa shares the wealth of his Christian experience, and scholarly studies of the Bible, with others, ranging through the Epistles or other ordered Bible selections with the velocity of an aeroplane, and with similar power to see the high spots of outstanding significance. After such a thrilling early morning flight, one settles down with the determination to make one's own the power of such masterful interpretation, through the detailed study that is revealed in Kagawa's every sentence.

A study of Paul's teaching about Love, given last summer at Karuizawa, and never yet published, is a fair sample of what is given everywhere in connection with the evangelism, and its form, in Dr. Kagawa's own English, better than English notes on the Japanese language:

After a reading of 2 Cor. 12:11-18,—

"I wondered why Christianity got the victory over the Roman Empire without the sword, and finally decided that it must have been through love. I studied the epistles of Paul and found that in each one he never forgets to write about Love: In A.D. 51 he reached Thessalonica, and later writes I. Thessalonians, and even in this first epistle of his he writes about love five different times. In this letter he praises the mutual aid and mutual love of the Christian brethren of Thessalonica. In II. Thess. he writes of the second coming, and again praises the love of the brethren; and writes also of the love of God manifested to us. But in the early fifties Paul does not see the love of Christ as deeply as later.

I. Thess. —then he was put in prison and there wrote:

II. Thess.

Galatians

I. Cor.

II. Cor.

Romans

Philemon

Colossians

Ephesians

Philippians

—and was released and wrote

I. Tim.

Titus

II. Tim.

—and was killed

The farther on Paul goes the more the flame of love burns in his breast. For instance, in Galatians 5:13 for the first time he mentions that love alone is the basis of real freedom. When love rules, there is no need for laws. It is astonishing to realize that even modern democratic nations can go back to Galatians to learn the basis for the new society. Think of the quality of Paul's insight, that love is the basis, that there is no need for the intricacy of a system of laws!

Read the twelfth and thirteenth chapters of Ist Cor. and see that humanity is really an organic body, and that the members of the body must love each other. That is Paul's philosophy of social love. But in Ist Cor. his idea of love was not yet *heavenly* love. The name of God is not even mentioned in the whole 13th chapter. What Paul gives in this chapter is a new *ethics* of love.

Passing on to II Cor. we find Paul expounding social love in the famous 8th and 9th chapters. "Love the poor", "serve the saints"—collect money and send it to Jerusalem to help the poor of Judea. But this project in social love may have met with disaster in some way, for near the close of II. Cor. are the verses, 12:11-18, read at the beginning of this hour. There Paul is disappointed and the anguish of disappointment rises to the point where he says, "The more I love you, the less you love me!" Unless you understand that psychology of Paul as a background, you cannot fully grasp the import of the Epistle to the Romans, which was written about six months after II. Cor., probably in Corinth where his disappointment took place regarding human love. Thenceforward he looked to the love of Christ.

He had been a most energetic social worker. Peter, James

and John had asked him to do social service, (Gal. 2:10) and while primarily an evangelist he had also been a social worker. He devoted his time to preaching but made it his chief purpose to serve the poor. He kept on with this program for five years or so and then suddenly experienced this deep disappointment. Disillusionment came and he had to look up to Christ. Re-read Romans 8:35-39. There is described the love which will never disappoint you—a great thing. When I am working with laborers and farmers I am often disappointed, but the Love of Christ never disappoints me. The love of Christ is eternal love which never comes to an end. If you are engaged in the social movement you will find reality in these words in the 8th chapter of Romans. Famine, sword, sleeplessness, unrest, fear of the future—in all these things we are more than conquerors through Him that loved us. Sometimes we are tempted to think that Christ is of no avail, that the bolsheviki and the anarchist are stronger. But the deeper we penetrate down into the depths of Reality, the more we find the “love of God, which is in Christ Jesus our Lord”. When he wrote Romans Paul was in the deepest depths at the bottom of the heart of Christ,—he was embraced by the love of Christ.

Then his outward experience changed. He was put into prison and there wrote the epistle about the runaway slave. When I read Philemon I am so much impressed with the usefulness for the present day of the same principle which it carries of the emancipation of the slave.

In Colossians, Paul's conception of love has advanced and deepened. Read Col. 3:12-15. You will find that the whole thirteenth chapter of I. Cor. to be contained in the 14th verse of third Colossians. Paul points to love as the perfection of everything. The spirit of Colossians is the evolution of morality with Christ and God. Or if you do not like the word evolution, you can say ‘the perfection of morality with Christ and God’, or ‘our growth in Christ with love’. Studying the Roman Code I was impressed that selfishness is its basis. When Christianity came, that root was rooted out, and instead of selfishness the Cross was substituted. Paul is telling here the basis of the new society.

Ephesians is really the conclusion of all the thoughts of Paul. A thoughtful reading will discover in it the ideas of all the eight previous epistles. See especially the wonderful prayer of Paul in

Eph. 3:14-21. Paul's conception of the love of Christ is cubic: of its "breadth and length and height and depth". If we understand this cubic conception of the love of Christ, we see that the ethical love of the 13th chapter of I. Cor. is included there. Probably this 13th chapter was the perfection of Greek and Roman morality, that of Socrates, Plato, Seneca, etc. But it is both included and transcended by the prayer of Paul in Ephesians.

Philippians is a wonderful book. In it Paul writes the word 'joy' twenty-eight times. Even though he is in prison, there he finds joy because he is loved by Christ. The Philippian believers loved Paul and sent a special messenger to the prison with gifts for him and he was much pleased. He was filled with the rapture of the realization of how Christ took human flesh and came down and died for us,—and of how we must follow in the steps of Christ, humbling and emptying ourselves, becoming obedient even unto death and even to the Cross.

Ist Timothy is a famous book of friendship and love. Titus is a gospel of practise, in which everything is practical. Praising the great love and patience and fine actions of Titus, Paul tells how to love one another. In II. Timothy, Paul is about to be killed (probably about A.D. 67). He is in vision that very soon he will shed his blood, and even then he does not forget to write about love.

Now I have briefly dwelt on the idea of love of the great apostle. It is true indeed that everywhere in his writings he never forgets to write about sanctification; but if he wrote only about sanctification, probably Christianity could never win the Roman Empire; and *never* Japan. For Buddhism has already given Japan a great philosophy of individualism; and that which can, from a new point of view, *win* Japan, is a system of love.

Paul tried to love socially as well as individually, and both naturally and morally; but he found that the root of social love must be in Christ's heavenly love, of which he writes in Romans. Romans is a deep interpretation of the Cross. (And the first two chapters of Ist Cor. also tell of the Cross.) The more Paul meditates on the Cross, the more we see Paul was the strongest character on the Coast of the Mediterranean.

Paul tramps along as a poor proletarian, a poor laborer, remaining a week or so in each town, and everywhere there are miracles, everywhere the bombardment of the love of Christ.

Everywhere he goes the victory of the Cross is assured.

As you know, Japan is facing a crisis. Pray for it. Many of you missionaries have come to Japan concerned for its welfare; but yet your anxiety and our anxiety are different. I *wish* Japan would not be involved in revolution—I wish that *Christ* would win Japan. You are Christ's messengers to Japan. You have brought us light. But at this critical moment, not preaching alone, but *love* must be revealed through you. Then Japan will look up to Christ and rest in Christ.

The Kamakura Conference

Charles Wheeler Iglehart

Following the great Jerusalem Meeting of last year Dr. John R. Mott, the Chairman of the International Missionary Council, visited Japan in early April, and among other important meetings held conferences with the members of the Japan National Christian Council in two groups,—the one in Kamakura on April 9th and 10th, and the other in Nara on April 11th to April 13th. The group in Kamakura included about two score members of the Council together with some dozen other coopted persons. The meetings were called under the auspices of the Council, but were entirely informal and without authority of independent action. Most of the veteran church leaders were there, but not many really young men; very few women; and if our observations were not wrong, almost no laymen. The foreign missionaries numbered perhaps one fourth of the whole. There were but five sessions in all, so the time was severely limited, and many things failed to get talked through. But there is now a solid foundation for any such gathering in Japan, and certain ground does not have to be gone over every time Christian representatives meet. The two years of investigation, of study, and of assembling of opinion carried out on a national scale preparatory to the Jerusalem Meeting; the published findings on the eight major themes treated at that Meeting; and most of all the National Christian Conference held in Tokyo last June, with its measured deliberations and its public statements, these were all taken for granted, and no work done before was duplicated. In the nature of the case, too, such a conference took up especially certain particular matters having to do with Dr. Mott and the organizations he represents. All these things have to be borne in mind when appraising the conference and its work. The temptation was very strong to compare this conference with the "Mott Conferences" of 1913, when after the Edinburgh Conference Dr. Mott came to Japan, and together with the leaders of all the churches set up the organization that has now developed into the National Christian Council. At that time

the conferences themselves were objectives, and came after several years of preparation and study with a definition of future policy as their chief aim and a very ambitious agenda whereas the Kamakura Conference was in a sense an inspirational echo conference, following Jerusalem, and in another sense a round-table group, reporting and studying ways and means of further integration of the Christian movement in Japan with that of other countries throughout the world.

The conference met under delightful conditions. The cherries, embowered clusters of ethereal beauty were in their prime; and the first days of early spring in the balmy seaside town came as a special joy after the long winter. The Kamakura Methodist Church with its restful coloring and comfortable seating,—especially with the benches rearranged in an open square;—made the conference intimate and easy. Most of the members stayed together at an inn, where fellowship was natural.

The very first session opened well, with a presentation by Bishop Uzaki of the lessons of the Jerusalem Meeting as applied to Christian work in Japan. He emphasized the necessity for cooperation in all our relationships. He appealed, too, for a Christianity which moves out into new fields,—not only new geographical locations, but new regions of human interest, and new areas of society. Finally he pleaded for a Christo-centric message. All this is quite in line with the major emphasis of the Jerusalem Meeting, and very much needed as a goal before our Christian movement today. Reference was made to the Nation-wide evangelistic campaign now under way in which 150,000 people have already been in attendance and more than six thousand decisions registered. The speaker truly said; "Japan is now receptive to evangelistic effort everywhere. There is now no essential distinction between city and country, between public and private, between institutional and personal evangelism, or between foreign and Japanese workers. The message will carry. The gates are wide open for a living Christian message. We must have full appreciation for the other religions without syncretism".

Dr. Mott gave a thrilling address on the meaning and the work of the Jerusalem Meeting. That story has already been often told, and will be told many times still, but to hear it from the lips of the one man to whose vision and genius it is a monument was an unforgettable privilege. With bodily vigor unabated, he threw

all his magnetic personality into this message. Trembling at times with pent-up force, his rich voice modulating persuasively, and his leonine face illuminated with spiritual energy he transmitted to everyone present a sense of the meaning of the term world-wide Christianity. As he swung out in ever widening circles of thought one felt the bracing winds from far-off lands, and saw long flashing gleams of promise in days still far ahead. The address given in English lost nothing in interpretation. Beside Dr. Mott stood the versatile Rev. S. Kawajiri whose facile mind swept along in perfect rythm of feeling and understanding. As one period piled itself upon another in the building up of a massive pyramid of thought every word and syllable seemed to click into place,—English and Japanese,—with a precision that was incredible. Time after time the listening group found itself sitting with suspended breath while one of those splendid passages was being rounded out, and when it was done almost broke into applause with sheer amazement at such perfect art. One could not shake off the feeling that one was watching a great eagle spread its wings and go circling through the blue, with a swift falcon in close pursuit. In this address every aspect of the Jerusalem Meeting was analyzed and presented as a challenge to Christian people here in Japan and today. Surely there was no one at Kamakura who did not see the Christian message and mission in deeper and in wider implications than he had ever done before. It was this qualitative increment, rather than any new array of facts or policies that made that first session so memorable.

Dr. H. Kozaki followed with an appeal for more complete cooperation, in church work; in mission work; in education; in general evangelism, and in international Christian undertakings. No one in this country is better qualified to sound such a call than the broad-minded leader upon whose shoulders for almost a half century so many burdens of the Christian movement have been laid. One felt, however, an undercurrent of something less than immediate expectancy in the whole address and in the discussion that followed. Why is it that everyone wants union in the abstract but no one seems able or willing to accomplish it in the concrete? There seems to be a vague fatuity about everything said on this subject, like people in a rowboat, looking in one direction and vigorously rowing in the opposite one. There must be a certain sincerity of desire for union in Japan, for no

conference ever fails to include the subject on its agenda, nor are any findings ever complete without an expression of the hope; and yet even the most modest step in the direction of actual uniting calls out resistance so stubborn that only the boldest-hearted can keep the vision with clear confidence. True it is that no one wants the onus of responsibility for our present condition of duplication and waste, for repeatedly in the discussion it was avowed that the missions and their boards would welcome further amalgamation of organizations, while both in the addresses at this conference and in the Findings preliminary to the Jerusalem Meeting it is more than hinted that things might be better today if the missions in the past had developed a better technique of cooperation. It must be that if the wish for getting together is as genuine as it seems to be the drift will turn some of these days. In the meantime, the most convincing words of all were spoken by Archbishop Sergius of the Russian Orthodox Church. Patriarch and saint, his very face is a benediction, and when in his quaint Japanese speech he quietly voices those age-long truths and axioms of the Christian life for all time one feels carried back to apostolic days and to New Testament imperatives. Embodying in his own character the two traits he pleaded for in our churches,—humility and love,—he pictured a day when each of us would welcome the others in affection and without reserve. Strange as it may be, there seemed to be in his outlook no place for a test which anyone was to apply to anyone else. Plenty of tests for oneself, but none for others,—either as Christians or as churches. With consummate simplicity he drew a parable from the Book of Acts, of Paul the Apostle of experimental freedom, meeting Peter, the exponent of tradition and power, while John the embodiment of the insights that come from love looked on. They all came to agreement and each fully recognized the others as brothers and allies. Why cannot we, he pleaded, do as much,—we, who in the three main divisions of our Christianity are the lineal descendants of these three?

There is, it seems a committee actually at work on the question of Church union, and Rev. S. Yoshioka of Tokyo reported that in its sub-committees it is now exploring the possibilities of a common creed and a form of common church organization, for all Christian bodies in Japan.

The main subject of the second morning session was Evangel-

ism. That is a big theme, and was dealt with in a big way, with a full sense of the qualitative factors, and with ample allowance for all the intricate complexities of the task. Dr. Mott led off with a ringing address on the call to bring men to allegiance to Jesus Christ. He swung on a wide orbit, and always in sight of the pole star of an immediate personal relationship to our Lord. Then the matter of applying ourselves to the immediate objectives in Japan came on, and although not on the prepared program Kagawa San was given the centre of the conference's thought and attention by common consent. It was not the first time his husky voice had been heard. Coming fresh from an impossibly overloaded schedule of public meetings which he was carrying on in Kyushu he had from the first moment of the conference given himself with his hearty enthusiasms to every address and discussion. Few men carry their scars as gaily as does he. With his voice desperately hoarse from overmuch speaking, and pushing back his black glasses to hold a magnifying lens close to his eye in order to read even large print, he nevertheless seemed the most alive and literally hilarious man in the entire group. No speaker even approached humor without Kagawa San's response in a boyish laugh; and any touch of fine feeling rang back from him with a warm "amen". His vitality is contagious, as he continually spends himself for others. There was not a touch of affectation as he would spring out of his seat to help distribute the mimeographed notes of some one's address; and no hint of self-praise as he set forth in his tempestuous style of speech the broad outlines of his program of evangelism. And yet the fact that all knew he was himself putting most of this plan to the actual test and was talking genuine experience and convictions made his leadership doubly effective. His supreme emphasis is on prayer. The prayer technique, as he calls it occupies first place in all his programs, and to it he gives attention in every detail. Then comes the evangelism technique, in a bewildering variety of directions, and with manifold methods. It would require a whole article to set forth fully his many-sided vision for the evangelization of his countrymen. From the central city slum to the farthest island hamlet, from the top to the bottom of society, in work and at leisure, by personal work, by teaching, by cooperative organizations, this "hound of heaven" is incessantly on the trail. One of the many phrases in his address that stuck was "Every Christian a Christian

worker; every house open for a Sunday School; every Christian home a church". As we listened to this man with his Titan mind and conscience at grips with a whole civilization struggling to regenerate it to its last ramifying nerve tip we thanked God and took courage for the future of Christianity in this land. No wonder the most the Committee on Evangelism could do by way of findings was to register in a four-line resolution its commendation of Kagawa San's program and campaign, and leave the matter there. If his goal is reached there will be a Christian community here of a million people, and this, he believes will suffice as the initial soil from which to grow a truly Christian society with its own traditions and mores.

Dr. William Axling followed with a rousing and heart-touching appeal for the rural communities. It was on this same subject that he made a memorable address in the Jerusalem Meeting, and one which Dr. Mott said showed what could be done with six minutes if one knew how. Immersed in city social problems and carrying the load of foreign relationships for the National Christian Council he has not forgotten his long years of work in the country regions, and his challenge for the farmer always has an authentic tone. Every treatment of his problem makes it more and more plain that whoever tackles the rural communities, whether minister, layman or missionary, will have to go at it with special training and a truly specialized program. The farmer cannot be won to a Christian view of the world as an individual, or without relation to his community.

The laborers and factory workers had their champion next in Mrs. O. Kubushiro, that diminutive but valiant Maid of Orleans who is ready always to break a lance in the cause of social betterment. She has spurs of gold won on many a battlefield all over Japan. Only last year her visit to Akita and her fearless work brought to crystallization an aroused public opinion against the prostitution license system, throughout that province.

Those of us who are not engaged in either of these special forms of work sometimes wonder whether our experts in both fields are not in danger of losing perspective, in their zeal. No doubt the plight of the farmer in Japan is bad, but surely not all are bankrupt or starving. In the main they are carrying on, and actually getting their children educated. If we had an objectively conducted study of the comparative cultural and economic level

of the farmer of today with one fifty years ago it might serve as a tonic to the fears that are in danger of being engendered by the naturally fervent presentations made by those who are giving their lives to this group. The laborers, too, are far below the level of a decent existence in many instances,—particularly the miners, men and women, and certain factory employes,—and their state is bound to get worse rather than better if intelligent measures are not widely taken, but for all that it is hard to believe that all are fermenting germs of social and political revolt.

It seemed like shooting the rapids into a placid lake to come from these themes to a study of the possibilities of cooperation in our Theological Schools. What could seem more obvious than that the training-schools of the various churches should pool their resources in some practical way. Surely the discussions of twenty years ago went much farther than this in their hopes. But that even so modest an aim as this would appear unreachable shows how deep and far-extended are the deterrent factors. Those who are charged with the responsibility for the training of Christian workers are the ones who see the difficulties of cooperation in largest proportions, and so, although the desire for some progress is general and insistent, we may look for this same subject to appear on the agenda of our joint conferences for some days still to come.

Professor Tsuru of Meiji Gakuin gave a broad and analytical statement of the need and of the ways for improving our present Christian Schools. Everyone in school work has these ever-old, ever-new problems always with him; how best to get and hold a Christian faculty, how to tone and train the students in religious things, how to operate with small classes, how to complete the equipment, and how to suitably expand the range of courses,—in short how to make the schools superlatively good schools, and at the same time thoroughly Christian. The collected materials preparatory to the Jerusalem Meeting gave much food for anxious thought on these matters.

When Dr. Schneder was called on to say a word on the question of a Union Christian University everyone felt a wistful longing for the freshening of a vision that has dimmed. It was this leader who two decades ago was holding the ideal of a project of Education of university grade on a National Scale before the Christian world, and despite his brave efforts and those of many

others it has thus far failed of realization. Is it too much to expect that soon this hope will be renewed and brought to fruition?

The afternoons and evenings were taken up with committee work, and with the discussion of certain very important practical issues before the National Christian Council. Most of these latter were set forth by Mr. Tagawa in an extremely able speech which really took the form of questions addressed to Dr. Mott. One related to the question of the separate National Christian Council of Korea. It was pointed out that while the term "national" may have a political connotation not here intended, the Christian councils throughout the world do everywhere cut across national, and even racial lines, and that the conditions of work in the two countries are sufficiently distinct to warrant separate organizations. The question of the function of the Council, and particularly of its Japanese name "remmei" came in for extended discussion, and although not constituted to act on any such matters the conference did go on record as favoring the reconsideration of the name if it be true that it leads to a misunderstanding of the nature of the Council. It is just a council and nothing more, and no participation by any religious body could possibly affect the initiative jurisdiction or sovereignty of that body.

The Christian Headquarters Building project is one in which the National Christian Council is immensely interested, and it was with considerable perplexity and disappointment that the conference learned that the Christian Literature Society would appear to be on the point of moving on to the erection of its own building. It is to be hoped that by a renewal of negotiations with interested groups abroad, and through the enlisted efforts of Dr. Mott a building may be achieved which while housing all the major Christian union undertakings will have at its centre the National Christian Council. To be sure this council is now a negligible quantity so far as financial strength is concerned, but for better or worse it is the one organ of unified action for the Christian Churches of Japan, and must be looked to in the future as the natural focusing point for all interchurch activities.

Finally, the relation of the National Council to the Councils in other parts of the world was discussed and the point made clear that there was an anomalous situation existing. In the older countries the councils are not church councils at all, but missionary agencies grouped for discussion and council, in the

newer countries they are actually, as in Japan, National Christian Councils. This leads to the inevitable question: has not the time now come to attempt an International Christian Council? Is there any reason why the older countries should ask the younger ones to organize nationally in interchurch relationships, and then themselves not offer the fellowship of equally inclusive organizations? Perhaps the churches in Japan are over-sensitive,—indeed their sensitiveness to treatment as a missionary country is shown by the continuous variance of views within the Council, and by a considerable group absenting themselves from this conference,—but it may be from such inconsiderable meetings as this Kamakura Conference in one of the newer countries such as Japan that will come the flash of illumination to light the other and older countries into the way of full and mutually respecting worldwide Christian cooperation.

The Nara Conference

By Harvey Brokaw

There are three standpoints from which to consider the Mott Conference held at Nara, April 11th-13th: the purposes, the addresses and the findings.

First, as to the purpose, the experience of the Kamakura Conference, held previously, enabled the Nara Conference to get on the correct basis from the start. Based on that part of the constitution of the National Christian Council, which links the Council to the International Missionary Council and which authorizes the calling of conferences, the leaders announced that the Nara Conference was an informal one, taking advantage of the presence of Dr. Mott, Chairman of the International Organization, to get from him information and reactions obtained during his recent trips and out of his wide experiences. The further purpose of putting before Dr. Mott the conditions and needs of the Christian movement in Japan was frankly stated.

It is difficult to understand why there should be any objection to a conference on such a basis, properly financed. The forty or more delegates spent two fruitful days in hearing addresses, working in committee on findings and in discussing the findings. With some hesitation, the suggestion is offered that the leaders of the Council might evade some criticism and even suspicion in the future, if they would take their constituency into their confidence beforehand, giving full publicity as to the basis, the purpose and more especially the financing of such conferences. No small number desire to know precisely to whom they are indebted for the hospitality of two or more days. Moreover, they desire as responsible persons to know what is to be the effect of any findings and resolutions approved.

Second, as to the addresses, it was the opinion of a number that Dr. Mott surpassed himself, everything presented being on the basis of loyalty to the teachings and methods of Jesus and on the basis of spiritual forces. There seemed hardly a whisper of dependence on organization, ecclesiastical machinery or financial

resources. While there was a clear and reiterated call, even plea, for the utmost of unity and cooperation, there was nothing of what was once described as "the cracking of the whips and the clanking of the chains". Nothing could be more profoundly wise or timely than to stress spiritual power and resource in this day of a multiplicity of organizations.

Dr. Mott's report on "The Christian Movement as Affected by the Jerusalem Conference" was a very high appraisement. Calling attention to the great and almost alarming opportunities of the times, to the stupendous world events that required the re-thinking and restatement of the world mission movement, and to the need of direction amidst admitted confusion, several points were given as characterizing the Jerusalem Conference.

a. It was forward-looking, but with a reverential regard for the past. Confusion of thought, conflicting ideas, divided counsels, a lack of sense of mission, and meagre spiritual results should make all grateful to God that the look was forward.

b. It was courageous, facing adversaries, difficulties and impossible situations. Consciences trembled for sins and there was the sense of the brooding presence of God's Spirit. So Moltke's dictum was followed, "First ponder, then dare".

c. The non-Christian religions were faced with a triumphant attitude without being militantly destructive. The attitude was ironic, but without compromise. The delegates sympathetically considered the religious values of the non-Christian religions, but were under no illusions. To evade the temptation of the least common denominator of a dangerous syncretism, certain leaders met in Cairo, Egypt, beforehand. A wonderful thing emerged—the fairer all were to other religions, the higher Christ loomed. The one voice on the message of Christianity that came from Jerusalem made the conference worth while.

d. The solidarity of the older, sending churches and the younger, receiving churches was realized. But it was emphasized that henceforth all churches should be considered as sending churches. The proportion of the Edinburgh Conference of a dozen representatives of receiving churches among a thousand representatives of sending churches was changed designedly at Jerusalem to equal numbers. An atmosphere of understanding was generated. Mutual confidence put all in the creative realm and in collaboration.

e. There was summons to a larger evangelism, with every door open, every group accessible and responsive. "Ripe unto harvest" was tremendous in meaning. Yet the difficult situations were not ignored—in Persia, a fanatical Islam; in India, religious syncretism and cults; in Latin America, agnosticism. But to win in the difficult places means to win everywhere.

Jerusalem gave an adequate apologetic, challenged the laymen of the world, came to grapples with the race problem, faced the danger of industrialization in the older civilizations, and gave perspective of the massed Christian forces in the cities as over against almost none for the thousand millions in the villages and the country. Dr. Mott closed this address with some such words as these: "Only by united thinking and effort can we meet the present situation. Not until new tides of spiritual power are released in the Church can the victory be won".

In his address on "Christian Leadership", Dr. Mott rose to very great heights. The question to be faced is this: "How can we enlist the strongest young men and young women for the Christian cause till death?" New leaders are needed to fill existing gaps, for present leadership now without an adequate source of supply, to supersede some who hold but do not fill positions, to win a greater force of laymen, to solve unsolved problems, to do pioneer work and to guide in the direction of cooperation and unity.

To secure such leaders, mothers must take first place. The little bands, as in the Volunteer Movement, Y.M.C.A. and Y.W.C.A., must be encouraged. Theological professors must take time with individual young men. College professors must be personal. School masters must use the plastic period of youth. But next to the mothers the pastors have the greatest opportunity.

The methods that will give us such leaders are for all to be alarmed at the calamity impending, to think that the most important single thing is to find and to train such youth, to pray and to work so that it will be second nature to discover lives, to expect that we will find what we are searching for, to remember that we can not find the finished product, and not to forget the very young. We should appeal to the heroic. We should do painstaking, intensive work. We should do siege work. We should develop an atmosphere in which the young will see God's face and hear God's voice. We should use biographies. We should set living

personalities as examples. We should make much of camps and conferences. We should enlist for unselfish service as the communists do. We should recognize this as a superhuman undertaking. Christ's method, when He saw that the harvest was great and the laborers few was: "Pray ye—to the Lord of the harvest—that He—would thrust forth laborers". That method is clear as crystal, with every clause equally important. But if any clause is more important, it is "Pray ye".

Dr. Mott's final address was on his "Impressions about Evangelism on His Journey about the World". There is a summons to a larger evangelism, geographically and intensively. There is a vast content today in the word, "lost"—drifting where we ought not go. Also in the words, "His life a ransom for many",—the only adequate solution. Again, in the words, "life abundantly",—the thing all need and desire.

"Go ye into all the world" does not mean to stay where you are. "Ye" includes all. "To every creature" does not mean over and over again to the same. "Witnesses" does not mean to sit speechless. "Me" means a personal experience of Christ. *Christianity achieves transformations when evangelism is kept central.*

The summons comes from the multitude. Contrast the numbers reached with the numbers we might reach. The multitude is now accessible. Are there any closed doors in Japan today? The multitude without Christ are in desperate need. People are living proudly, selfishly, apathetically, purposeless, lonely, discouraged, fiercely tempted, defeated, in despair, bearing impossible burdens in unjust social conditions, and living lifeless lives. When we find Christians too busy to evangelize, we know that they are not facing the facts.

The number and activity of evils summon to evangelism. Evils take no vacations, drag down, have ingenuity and enterprise, adapt means to nefarious ends, are cruel in their aims, and mean no good whatever. We must fight them to the death with weapons of life. We have the gospel power in our hands that will break the power of sins.

The summons comes from those absorbed in money-making, and from those with a superficial social or communistic propaganda. Only a Christ who conquered death can draw such. Evangelism is needed as a modern apologetic. If not evangelistic, we soon cease to be evangelical. The two thousand miles of

North Africa had thousands of churches with massive creeds. But evangelism was ended by creedal quarrels, and North Africa fell to Mohamet.

We need not fear the opposition of other religions, but rather the naturalism of our lives as contrasted with the supernatural, or better, the super-human. "Christ in us the hope of glory". Apart from him—nothing; with him—all things.

There are four laws that we need to recall for evangelism: (1) Sowing, watering, cultivating; but also thrusting in the sickle. Now is harvest time. (2) Lives of holy living. There are many such in the hidden away places, and a few in the highest places. Press the advantage of such lives, which let the glory of Christ shine out. (3) Prayer. Kagawa names that as vital. (4) Sacrifice. That of the cross draws all men. Christ hangs on the cross, but in vain unless we catch his sacrificial spirit. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit".

Kagawa asks for a million souls. But Christ will not stop with a million.

There were other addresses, but those making them seemed either not to take their preparation very seriously, or else desired to give way to Dr. Mott.

Thirdly, as to the findings, the Conference was divided into five committees, which met and brought findings for consideration and approval; but it was clearly stated and understood that they were merely for the information and advice of the National Christian Council.

A. The first committee concerned itself with matters relating to the National Christian Council. The Japanese term, "Remmei" is the one used for the League of Nations, and connotes too much authority, too fixed and unchangeable boundaries of the constituent organizations. In the interest of clarity and accuracy, the milder term, "Kyogikwai", seemed better to translate "Council" and to relate itself to its actual purpose and powers.

No small discussion occurred about finances. Voices were fearlessly raised against receiving contributions with implied obligations. To be self-respecting and independent, the constituent organizations should supply the funds. Contributions from whatever source should have no attached conditions to hamper the full freedom of the Council under its constitution. A vigorous pre-

sentation was made against the disproportional influence of the smaller organizations as over against the larger ones. The proposition was made that they should be without the vote. Dr. Mott pointed out the mutual advantages of having all the Christian organizations in the Council. However, he told of the basis of representation and voting in other lands, where it is proportional to numerical and financial strength. These explanations give the background for the following findings, which were adopted:

1. *Regarding the name:*

We would suggest changing the Japanese name of the Council from "Remmei" to "Kyogikai".

2. *Regarding finances:*

That the source of funds for financing the Council be as follows:

a. To maintain the present ratio of contributions provided by the indigenous Japanese denominations.

b. To maintain the present ratio of contributions provided by the Missions.

c. Contributions from individuals, Japanese and foreigners.

d. Contributions from abroad.

3. *Regarding organization:*

All the indigenous Japanese denominations and the Missions affiliated with these denominations are to be regarded as the basis of its organization. Other Christian agencies are to be admitted as auxiliary cooperating organizations.

B. The first report of the Committee on the Relation of Churches and Missions was quite the most extreme demand so far made in Japan. It recommended that Missions "submerge" themselves in the Churches; that all money excepting missionary salaries and that for education and social service, be entrusted to denominational headquarters; that missionaries should not return to Japan after a first term unless by invitation of denominational headquarters; and that only missionaries of extremely high and rigid qualifications be sent to Japan. The use of the homes of the missionaries was stipulated. Locations were to be by Japanese denominational headquarters, etc., etc.

This report was opposed by one of the ablest missionaries in the Kwansai. He pointed out that it would destroy Missions as

such; that it would put able and superior missionaries, in many cases, under workers not equal to them in education, culture, ability and experience; that, if reported to the sending churches, it would dry up the source of reinforcements for Japan; and that, whether the chains were of iron, or brass, or silver, or gold, or only silken cords, it was a binding of the missionary hand and foot and so hampering of initiative and freedom as to make him well nigh useless.

Another veteran missionary characterized the report as going too fast and too far, and said that it might not only prevent other Missions from entering the Council, but might force some out. This veteran seconded the previous speaker's contention that no Board or Society would send missionaries on such a basis, and that, if carried into effect, no freedom-loving English or Americans would volunteer for Japan.

Happily, one of the ablest Japanese pastors came to the rescue and said that the propositions invaded the rights of the sending Churches and organizations, and so ought not be approved.

It might well be added to the above that such stringent requirements demand an over-lordship not exercised among the Japanese clergy in any of the non-Episcopal churches in Japan; and that it is extremely doubtful whether self-respecting Japanese ministers themselves would submit to such terms under similar circumstances. The matter of the location of missionaries is a most delicate one, for instance, and requires not only a full knowledge of all the human and personal factors in the case, but also an adequate acquaintance with the customs, thought and psychology of western peoples. The question arises, "Would not the right to decide locations prove an immense embarrassment and difficulty to any Japanese denominational headquarters?" The Missions themselves find it their most difficult problem. To give over handling all of the appropriations (except salaries, educational and social welfare funds. Why should these two latter be excepted?) might prove the very worst thing in the world for the self-support, full freedom and so progress of the indigenous churches. Property problems, too, are involved, which certain Boards have already decided in principle, and the original findings involved these property problems.

The solution seems to be set forth in Christ's way, when he said, "The kings of the Gentiles have lordship . . . but ye shall not

be so". The maximum of brotherliness and cooperative effort, but with the minimum of authority over each other seems not only Christ's way, but the way of efficiency. Any other way hampers and hinders progress. If it be indicated that missionaries in the past exercised too much authority, it is no Christian solution to imitate their error.

The report was resubmitted, two additional members were added, and the milder findings below were adopted:

(1) We recognize the need of resident missionaries.

(2) As far as possible, the different Missions should identify themselves with the Japanese Church organizations, working from within the Church.

(3) In addition to the regular missionaries, it is desirable that men and women be sent who have special qualifications for the following types of work:

a. Sunday school and other religious education.

b. Church music.

c. Evangelistic itinerating.

d. The production of Christian literature.

e. Rural evangelism.

f. Social welfare.

g. Theological teaching.

(4) Representative leaders, both ministers and laymen, would be welcomed for periods of fellowship with Japanese Christians.

(5) Some rearrangement of those Churches under the direction of the Missions is necessary. This should be decided in consultation with the authorities of the Japanese churches.

C. D. and E. The findings of the Committees on Evangelism, on Churches and Thought, and on Christian Education are probably of such interest and value that they should be presented. There was little discussion or difference about them, and so comment seems unnecessary. They speak for themselves:

Findings about Evangelism

In view of the present situation, we realize the great need of awakening the evangelistic spirit. Evangelism has been the fundamental mission of the Christian Church from the beginning, as we have the great commission of Christ Himself to go into all the world and preach the gospel to every creature. The work of the

Church that has lost the evangelistic spirit is in vain.

(1) As the means of Christianizing industry, we recommend the proposal of Mr. Toyohiko Kagawa (see Kamakura Report).

(2) As to the practical methods of rural evangelization, we recommend the proposal of Dr. Axling (see Kamakura Report). In addition, we suggest the following points:

- a. The worker must identify himself with the life of the rural community.
- b. However, he must transform that life.
- c. He must spend his whole life in the rural community.
- d. He should live in a rural town, which is the center of a number of villages.
- e. The rural evangelist should work for increased efficiency in the occupational life of the villagers; for example, the use of time and provision for rest.
- f. Special evangelistic efforts are needed for fishing villages and sailors.

(3) City Evangelization.

A definite plan is needed which should be founded on scientific research.

- a. We must evangelize the intelligentsia and wealthy classes.
- b. Take account of the suburbanites (including church members) who have no access to Churches.
- c. Of course we must evangelize the poor.
- d. The following special types of work are needed for city evangelization (especially in Osaka and Kobe):
 - (1) The evangelization of apprentices.
 - (2) The evangelization of Koreans.
 - (3) The training and evangelization of emigrants to Brazil.

(4) Evangelization of Children and Youth.

With an understanding of the psychology of the children and youth of the modern age, we must guide their thoughts to sound views of life and faith.

- a. Establish a "Youth Day", a Day of Prayer for Youth, and hold Welcome Meetings for new students.
- b. Mass Meetings for Youths.
- c. Teach youth the sense of stewardship of life, and lead them to dedicate their lives to God.
- d. Practical activities: Recreation, Sports, Camping, Social

Standard for boys and girls, Clubs, Music, Dormitories, School Chaplains.

(5) General Evangelization:

- a. Interdenominational Cooperative Evangelistic campaigns.
- b. Invite famous foreign speakers to assist.
- c. Interdenominational Laymen's Conferences (for example, Osaka-Kyoto-Kobe district etc.)
- d. Organize Laymen's Movements.

(1) That, in order to guarantee the permanent Christian character of the Christian schools, closer intimacy be developed between the schools and the Churches, whether denominational or through cooperative or union organizations both as to management and as to financial responsibility.

(2) That, in order to secure the financial stability of our Christian schools, endowment funds be established that may in due time relieve the Boards of Missions of the necessity of making large grants to these institutions without compelling the schools to resort to methods of raising money that are detrimental to the educational efficiency or Christian character of the schools.

That we hope that the Mission Boards and Christian friends abroad may be able to continue their assistance until the Churches and Christian community in Japan are more fully able to bear this responsibility.

(3) That a Japan Christian Educational Foundation be established for the raising, at home or abroad, of funds for the assistance of higher education in Christian schools in Japan.

(4) That the Christian institutions of college grade be encouraged to add further departments in order to provide more kinds of training for young men and women.

At present the men's colleges are either literary or commercial. (Other departments in normal training, science, law, medicine etc., are necessary to supply more opportunities and types of training.)

(5) That specialists in religious education and courses be established in our Christian schools where not already provided.

(6) That the Theological Schools should restudy, and where necessary, revise their curricula in the light of the present-day needs of Japan and the world, following upon the Findings of the Jerusalem Conference.

(7) That in order to provide an increasing number of lay

workers in the Churches, short training courses either during the day or in the evening in Bible study and kindred subjects be provided in existing schools or in schools that may be organized for the purpose, with special reference to rural and industrial communities.

(8) That larger provision be made for scholarship assistance, for travel and study of duly recommended pastors and teachers.

(9) That Christian schools should be established of secondary and college grade in all the cities and larger towns of Japan.

Findings on the Church and Thought Problems

(1) In order to enable the church to assume authoritative leadership in questions of social thought, its leaders should first of all make a thorough study of contemporary social thought and actual social conditions, and further, acquire an understanding of the defects of society. From the pulpit they should emphasize the following points:

a. Society in its present complexity cannot be explained merely from the standpoint of the doctrine of economic materialism. Religion and morals have their place in any adequate interpretation of society.

b. Christianity should be interpreted not only as thought, but also as life. It should be held up as an ideal that Christians should put into practice Christian principles in their daily life.

(2) While not neglecting to warn against the reactionary thought prevailing at present, church leaders should take every possible opportunity to make such a clear and constructive criticism of present-day society as shall point the way to a certain and unmistakable solution of the real problems of present-day society.

In conclusion, the question of the value and effect of such conferences naturally arises. It would seem that no one should doubt that such conferences stimulate the Christian forces and speed up the whole Christian movement. Wider vision comes and the sense of partnership in the most vigorous and valuable world movement. There are always valuable hints on methods, ways and means. It is the part of wise Christian men and women to make the fullest possible use and advantage that comes from such inspiration and information.

But there should not be over-reliance on such conferences. It is the steady, never-ending, never ceasing daily effort, which refuses to give up or to be discouraged, which keeps eyes on the goal, that counts. The illustration of the Irishman breaking his rock must never be forgotten. "It is the first blow, and the last blow, and all the blows in between" that breaks the rock with our little hammers.

And one wonders if that word, "crisis", is not over-worked. There are always crisis from our standpoint. But God works steadily on as though there never was one. Like the cry of "wolf, wolf", too much "crisis" may result in forgetting to watch and to work and to pray. If we refuse to believe that there is any "crisis" too difficult for our God and His hosts, is there not more encouragement to sustained effort? Japan is not won for Christ yet. There is a long, hard and unforeseeable task ahead. A fellow-missionary said about a year ago, "If we think in terms of one hundred or two hundred years yet of missionary service, we will be wise". That may be extreme, and Mr. Kagawa's remark, to the effect, that "when a million souls are won in Japan, the missionaries may go", may be nearer the truth. But there are going to be any number of crises yet. Never mind them, except to increase faith, effort and prayer.

Harvey Brokaw.

The Fukuoka Conference

By C. K. Dozier

The time allowed for the conference at Fukuoka was all too inadequate for the purpose for which it was called. Dr. Mott reached Fukuoka on the express just before noon and went to Rev. & Mrs. R. S. Spencer's for lunch. The Conference convened at 1:30 P.M. and consisted of two addresses by Dr. Mott: One on Evangelism and the other on The Finding and Training of Workers or something to that effect. These addresses were fine and well interpreted. From three to five minutes were allotted to questions and discussions, but Dr. Mott's addresses so covered the ground that no one asked questions nor offered any discussion.

Mr. Ebisawa read two resolutions adopted at Kamakura and Nara, but there was no discussion nor action taken.

I should say there were between one hundred and fifty to two hundred people present. Some came from as far as Nagasaki and Kumamoto, on the south, and from as far as Moji on the north.

Dr. Mott referred to the meetings being held by Rev. Toyohiko Kagawa and asked that they be used as far as possible. He gave opportunity for expression of opinion on the matter, but aside from one pastor, nothing was said.

The meetings were held in the assembly room of the Chamber of Commerce.

Dinner was served after the Conference and about eighty people remained for this. Dr. Itagaki, of the Imperial University of Kyushu, acted as Chairman and offered words of appreciation for Dr. Mott's visit and Dr. Mott responded by saying that his first visit began in Kyushu and this visit was ending in Kyushu. He spoke of the kindness of the Japanese and the beauty of the country. Pastor Nakamura, of the Congregational Church, offered the closing prayer and Dr. & Mrs. Mott and their daughter left by the 6:20 P.M. express for Shimonoseki where they took the boat for Fusan.

I had expected far more discussion on the part of those present, but as I have written practically no discussion was had. Dr. Mott's appeal for evangelism and the right kind of workers were very opportune and impressive. His reference to the Kagawa meetings did not meet the response that was expected, I fear.

The Missionary Conference of Central Japan

Vocational Training. By Miss C. Holland

The members of the program committee admit that there is value in the direct approach in the statement of the subject for today. Furthermore, they admit that there is value in the indirect approach through the various vocational lines of work. In this paper, therefore, I shall not attempt to prove that there is value, but discuss with you briefly several of those values as felt by us who are giving time and self to this phase of missionary service, and who feel that it is now one of the important branches of Christian work, sharing likewise some of the convictions I have as to our duty as Christian teachers to this great element in Japan which comes under the head of vocational training.

The value of anything is measured by the permanent good accomplished through it, and this in turn is determined by whether or not it is fulfilling a real need—a felt need.

Let us look first at the ECONOMIC VALUE. What do we mean by vocational training? Is it that which teaches a trade, fits one for a job, and thereby helps one to earn a living if nothing more? Even this much is necessary! So much of life is mixed up with the sustenance of the physical man,—food for his table, clothes for his warmth, and health for his body! Much of the relief Christ gave, and some of His best known miracles are those that deal with this side of man's life. Surely He counted it necessary! Recognizing man's physical nature, He did not say that man does not live by bread, but that he does not live by bread *alone!*

To be able to help man earn bread is necessary! To help him to see beyond the bread is far more necessary! The late Bishop Galloway's statement to the young minister, "A mere desire to serve is not sufficient qualification for service. Passion for the sea does not make a great sailor. Eagerness to defend the flag of one's country does not make a hero or a capable leader" is equally applicable to the business man or woman today. A mere desire to make a living is not sufficient qualification for the claiming of

it. This desire, this impulse, and this determination for self-support need a trained eye and a practiced hand.

Japan recognizes the need and value of this vocational training. Do we realize that she has 51 vocational schools of college and university grade! 44 of these are directly under the supervision of the government. These include the industrial, mining, agricultural, forestry, marine, and 17 higher commercial colleges and universities. Men only, so far, are admitted to these.

We are further astonished to see the reports of last year giving 908 vocational schools of Middle School standing, largely of "A" grade. 175 of these are for girls alone, while in 23 girls are admitted with the men. 259 of the 908 are commercial schools of which 14 are for women only. There are 6 "A" grade agricultural schools for women in Japan. A very necessary institution when we consider that 6,000,000 Japanese women today are toiling to feed this nation! It is needless to say that most of these institutions are filled with students and hundreds are waiting.

When one sees this multitude in training, from three to five years, one wonders if it has heard Paul's words to the Ephesian Christians, "Walk worthy of the vocation wherewith ye are called" and has interpreted them to itself.

It is true that a great number of these students are registered here because they have failed, fortunately or unfortunately, to enter a school of a different type. Of the 98% of Japanese children from the age of 6 to 12 years that are in school, only 34% go through High School, and only 4% ever reach college at all. Those of us in vocational training find that some of the students who pass the entrance examinations with the highest marks never turn up again. Why? A repeated story—they have taken the entrance examination in other schools of different type and have passed. The fact that almost one-third of the graduates from the government schools for girls never go into offices is due in most part to the fact that they entered simply because they wished more education and could not enter elsewhere.

Institutions of this type are necessary not only because training is needed for the commercial jobs, so called in the past, but because it is difficult even now to find positions for the graduates of the more literary type of colleges and universities. Japan is not alone in this. We are told that since the war Oxford graduates can be found serving tables in London restaurants.

Notice briefly the part that Japanese women have in this line of work. According to investigations made even two years ago by the Social Welfare Bureau of the Home Office, Japan had 1,100,000 business women. The number of these women has increased steadily since the independence of woman was urged, especially after the earthquake, when many women, who lost their husbands, felt the necessity of earning their own living. According to the statistics 98,000 are in medical service as lady doctors, assistants, and nurses—70,000 alone being nurses; 78,000 are in educational service as teachers in girls' high schools, primary schools, and kindergartens; 45,000 in government offices, and 607,000 in business, being typists, waitresses, actresses, and salesgirls. Of this last number 93,000 are salesgirls and typists. These numbers do not include hair-dressers, musicians or visiting housekeepers which number several thousand.

Of these 1,100,000 business women, about 50% are in Tokyo alone. I would say that more than half of the remaining 550,000 are in Osaka and Kobe.

But apart from the economic value, what are some of the greater values which come to the Christian vocational schools? Let us look briefly at the SOCIAL VALUE.

We often see the advertisement for the heavy weight fighters which reads: "Not so much *what* we do, as *how* we do it." Spiritually speaking, Browning was correct when he wrote: "Tis not what a man does which exalts him, but what he *would* do". But in the business world the reverses seems to be true: "Tis not what a man *would* do that exalts him, but what he *can* do".

How different are the questions asked by those who come for training and those who come for the trained: The one says: "How *long* does it take?" The other: "How *well* does she take?" A short time ago when such employees were scarce, one could stay on the job lacking in training, personality, and appearance, but up-to-date equipment and changes in systems have done away in many fields with a number of this cheap type of worker and the many have been replaced by the few who can do the work efficiently.

Some members on our Board of Managers of Schools have repeatedly asked the question, "Are you not turning away the very girls who need the training quickly to go out to support self and dependents?" A few months at a typewriter cannot miraculously

put into a girl what would have taken several years to make her usable when she goes out! Our Christian vocational schools should not be places from which poorly equipped material is put on the business market.

The lower the training, the lower the salary, and the greater the temptations for dishonesty and immorality that go with such. Kindness in disguise is rendered every girl who is refused a chance to make a *kozukai* of herself in some office. She will be better fit to serve herself and dependents in the country with fresh air and fewer temptations than if confined to the inside of an office in a city.

For this reason, alongside the special courses we are running the more expensive course of three years above the five-year high school period, or four years above the four-year high school period. The results have been most gratifying even though the numbers are few. With this higher standard it gives one a chance to cull one's students. Comparatively few of the "hurry-up" type should be put out on the public. Keep one eye on your student and the other on the society into which she goes and the office which she serves. We have the same obligation to both! Again I say, "Keep the standard high!"

The greatest satisfaction in this work, and the reason why many are willing to use this indirect means to reach and influence the individual, is because there is in it the SPIRITUAL VALUE. To be able to help the boy or girl interpret the task which circumstances hold him or her to is a wonderful opportunity! How thankful we are that the scriptures dignify honest work. Without hesitation Christ justified His own zeal with the forceful expression, "My Father worketh hitherto and I work". The carpenter bench has been an altar to many because of His association there. How beautifully sacred is the the edifice that rises from the foundation where He spent eighteen years of His early life in that little hill town of Nazareth!

Several of our poets have also caught this interpretation of labour. Womanhood has caught it in the words of Angela Morgan: "Work!

Thank God for the swing of it,
For the clamoring hammering ring of it,
Passion of labour daily hurled
On the mighty anvils of the world. . . .

Thundering on through dearth and doubt,
Calling the plan of the Maker out.
Work, the Titan; Work, the friend,
Shaping the earth to a glorious end. . . .

Help them to see that God's plan is being accomplished through the honest, faithful daily labour. Let them see that the business man's job remains a job only so long as he puts a "personal gain only" interpretation into it. The humblest task becomes a profession the moment the labourer sees in it a service to others and a part of God's plan. The true distinction between a trade and a profession is not written in a course of study or on a pay roll, but in the motive behind the task.

I believe that the student who can take his or her training in a Christian institution, who can share the permanent Christian fellowship of its teachers, who comes to know the Christ who is its center, and goes out with the right attitude toward God, man and work has a valuable contribution to make to the business life of Japan. However, I hesitate to close without this reminder: The training itself, though valuable, is not enough! It means much to see life in its right proportions, but it means more to keep it there!

We are much concerned about what the student is able to do and what he does do between the hours of nine and five, are we as equally concerned about what he does do and what it is possible to do from the hours of five to nine? I once heard a speaker in Honolulu say: "What a young man makes in the day time goes into his pocket; what he spends at night goes into his character". We train and send out! Has a home been provided? Is its atmosphere conducive to normal living? Are the young men and women who work side by side in the office given the atmosphere of a well supervised home in which to make their social contacts? They make them; they are going to continue to make them. Shall it be on the streets, in the crowded restaurants, and under the influence of a cheap movie? Are our personal contacts still possible through calling hours, clubs, and classes? Are the invitations to attend church with us as regular? Its not to coerce them to do what is right but to make it possible for them to do it, and to want to do it. When we stop with good training only, then good becomes the enemy of the best.

Social education has much to say about our duty in seeing that

a child is well born, that he is well protected and well taught during those first impressionable years of his life. Do we not have a similar responsibility when this same child comes to choose his or her vocation, comes to the place of training, and when he comes to the office for service? In him and through him come the most hopeful opportunities to reach, to conserve, to influence, and to purify the great business population about us today!

Recent Temperance Progress in Japan

By E. C. Hennigar

One of the outstanding features of the Temperance Movement in Japan at this present moment is the increase of 'Local Option Areas'. The first town to 'go dry' is Mitsui-Tagawa kozan in Fukuoka Prefecture. That this is a town made up entirely of miners makes this fact all the more remarkable. The results are said to be excellent in every particular. The Temperance Society of the town has over 2000 members and reports over ¥70,000 in savings to date.

Kawadani A pamphlet describing the results of prohibition in *Mura* in Kawadani mura, Ishikawa Prefecture has been widely distributed and has done much to induce other communities to take action. In Taisho 15, this village voted to go absolutely dry for a period of five years in order to build a primary school. We venture to think that at the end of that period the village will not go back to "booze". The village head-man reports that the people are healthier and much more industrious, the homes are happier, the children better fed and clothed, and the houses better furnished. Further, there are absolutely no arrears in taxes, the conduct of the young men has improved, there has been a striking increase in savings and the children feel a peculiar pride in attending a school erected by the abstinence of their fathers.

10 Dry Villages There are ten other cases where a whole village or part of a village (buraku) has gone absolutely dry.

These are found widely scattered in Miyagi, Yamagata, Ibaraki, Gumma, Ishikawa, Gifu, Saga and in Korea. The motives as given out have been to commemorate the enthronement, to improve roads, to improve and extend local irrigation systems, to assist in recovery from impoverishment by fire, earthquake and floods.

*Partially**Dry
Hamlets*

It is rather difficult to get at the exact number of hamlets (buraku) that have voted some form of temperance, but from three different sources of information I have compiled a list of *some 40 villages* or hamlets which have put some limit on the consumption of alcohol within their bounds. Of these 20 prohibit the use of alcohol below the age of 25. Three put the age at 30, one at 35 and one at 50. One has set a limit to the amount that may be used in the village in a month, another has limited the sale, another prohibits all use of alcohol at funerals and weddings. In some of these cases the action has been taken officially by the village council. Some of these villages likewise prohibit the use of tobacco. These villages are found in Ehime, Shizuoka, Fukushima, Hyogo, Tottori and Nagano. A local option movement is now in progress in a village in Yamanashi and one in the Hokkaido. Tottori Ken leads with 17 hamlets in this list, while Hyogo is second with 9. The Nagano Prefectural Assembly last December passed a bill prohibiting drinking among drivers of automobiles. Local Option or Group Prohibition would seem to be the line along which temperance advance is to be made in this country.

*Enormous**Drink
Bill*

The annual drink bill of Japan stands at over a billion and half yen. Mr. Ozaki Yukio M.P. estimates that a like amount is spent in the licensed quarters and for geisha. This is only the direct outlay to which must be added loss of wages, loss in efficiency and costs of illness induced by drink and impure living. Could this enormous expenditure be eliminated Japan would be set well on the road to a normal prosperity. Young men often say to me 'Our country is a poor country.' To which I reply that Japan is not to be classed among the *poor* nations of the world, since its national wealth stands fourth among all nations, but that I must say that Japan is a very wasteful country. No country can stand the expenditure of over 30 billions in alcohol and profligacy. The farmers are crying out in distress, yet villages spend anywhere from 85 yen to 218 yen per house per year on *sake*. (This by actual, if limited, survey in Nagano ken). A first step in solving the rural problem in this country is to urge prohibition on the villages. The establishment of one dry village in each prefecture would be a great educative agency.

Notes. The 12,000 liquor dealers and manufacturers are organized to protect their interests and are lavish in the use of money for this purpose. When a special committee of nine was appointed in the Diet to consider the proposed bill prohibiting the use of alcohol below the age of 25, three members of that committee were from Hyogo ken, the largest sake-producing ken in Japan, and of these one was the proprietor of the famous Masmune Brand of *sake*.

The Alumnae Society of the Joshi Daigakko has set apart June 25th as 'Mothers' Day' and will on that occasion institute a movement to stir up public opinion in favour of the 25 year law.

Six hundred girls from four neighbouring villages in Shimo Ina Gun, Nagano ken have formed a League pledging themselves not to marry men who smoke, drink or consort with immoral women. One member who recently found after marriage that her husband did drink, contrary to her expectation, immediately asked for a divorce on that ground. This movement is creating much interest and holds much significance for the future. Similar leagues are found in Iwate ken, Kanagawa, Gumma, Okayama and Shidzuoka.

The 10th Annual Conference of the Japan National Temperance League is to be held in Sapporo July 5-7. The Sapporo Kinshukwai and friends are preparing a great welcome.

The Christian Literature Society of Japan

Amy C. Bosanquet

The largest and most important new publication of our Society is a translation of the famous *Journal of John Wesley*, under the title, *Wesley Shinko Nisshi* (Price Yen 2.00). The edition used is the abridged one edited by Percy Livingstone Parker, published by Pitman and Sons, London, 1906, with an Introduction by Hugh Price Hughes and an Appreciation of the Journal by Augustus Birrell. It is translated by Mr. K. Kuroda, with an introduction by Mr. T. Kagawa. The complete Journals, still preserved in twenty-six bound volumes, have, we believe, never been printed in full, but copious extracts were made by Wesley himself and issued in twenty-one parts, in instalments, and more has been published since, the whole making several large volumes. Our present book is a good selection. Its English editor said that though obliged to curtail the Journal a great deal, he had tried to retain the atmosphere of tremendous activity which is one of its most remarkable features. In his opinion, "literature has no other such record of personal endeavour as that contained in these pages. "For some fifty years Wesley travelled up and down the country in all weathers, by dangerous paths, through swamps and deep fords, for the most part on horseback. He paid more turnpikes than any man who ever bestrode a beast", says Mr. Birrel. "Eight thousand miles was his annual record for many a long year, during each of which he seldom preached less frequently than five thousand times. We see him in the Journal coming into contact with all kinds of people, influencing all England and Wales, Scotland and Ireland by the force of his personality and spiritual fervour".

Marx Ka. Iesu Ka? by the Rev. P. G. Price, has sold well, and now we are able to announce the English edition, *Marx or Jesus, Which?*, at the same price, Sen. 35. It is likely to be a great help in either language to those who "stand to-day perplexed at the parting of the ways". The chapter-headings give an idea of the contents. They are: Early Life and Education, The Concrete Problems of Jesus and Marx, Marx's Solution, Jesus on the Verdict

of History, The Two Ways, Their Faith, Their Methods, Their Spirit, Attitude of Jesus and Marx to Property.

Uchi Naru Seikatsu is an able translation by Prof. M. Nakayama, of Meiji Gakuin, of Evelyn Underhill's *Concerning the Inner Life*. The beautiful and powerful addresses in this remarkable little book were originally given by request to a gathering of clergy in England, but they have had a wide circulation among lay people, and we expect that they will be greatly appreciated by thoughtful readers in Japan. The price is *Sen* .90.

Shodai Kirisuto Kyō no Hakei (*The Background of Early Christianity*), by the Rev. H. W. Outerbridge, is now in the press, and we shall have more to say about it soon.

The Department for Women and Children is preparing *Yoi O Tomodachi*, a collection of short original stories by a Christian mother, who is a contributor to various children's magazines and has a very charming style. We are glad to be able to introduce her to C.L.S. circles. The book will be illustrated in colours and in black and white and will be excellent for the holidays and, later, for a Christmas gift.

Another book for young people, "Brave Adventurers" is being translated by Mrs. Muraoka, who needs no introduction.

A set of four illustrated leaflets for children will be out soon, to be followed by others if these prove to be acceptable.

Readers of the periodicals, *Shōkōshi* and *Ai no Hikari*, were never more appreciative than at present, and lately many new children have been answering the Bible Searching questions in the children's magazine. But the papers do not seem to be well known yet, and we beg our friends to help by introducing them the circles where they have not been used or seen, and get more regular subscribers.

The Special Evangelistic Campaign

Rev. Akira Ebisawa

The Special Campaign initiated by the All-Japan National Conference in June 1928 was carried on under the direction of the Committee of Fifteen during the past year, and it is now closed with a wonderful result.

The latest movements were carried on at Chugoku and Shikoku in April, by Dr. Nitobe and the writer; at Kyushu (Northern & Western part) in April and May by Dr. Kagawa. The Christian workers of the six cities in the Northern Kyushu who participated in the movement met together and were enkindled with zeal. They adopted a statement to unite their forces in facing the great task of evangelizing those industrial cities.

This Campaign closed with brilliant success in every sense and the numerical effect is as follows:—

Number of Cities visited	92
" Meetings	589
" Days	219
" Audiences	229,108
" Decisions	9,510

Another Special Campaign Started

In Kamakura Conference in April this year when Dr. Mott visited us, the following findings were adopted regarding the Special Campaign.

"Your Committee having heard Mr. Kagawa's statement of his proposed plan for an evangelistic campaign for the Kingdom of God throughout the whole Empire of Japan and his offer to give his full time for a period of two years to this special work, beg to recommend:

1. That the evangelistic campaign be continued based on Mr. Kagawa's plan.
2. That the plan of the campaign be referred to the Standing Committee on Evangelism of the National Christian Council with Power".

Whereupon the Commission on Evangelism met several times after the Conference and made a study to find the best methods for realizing the findings, and decided to act as follows:—

1. The Committee heartily approves the recommendation made by the Kamakura Conference in regard to a Special Campaign.

2. Whereas the primary need for an effective and successful campaign always depends upon initiative taken by the local churches or a federation of churches, and as the Committee itself is not in a position to take up direct evangelistic work, it is decided that the Committee shall cooperate with and help the local churches to make all necessary arrangements for their program such as inviting the preachers &c, but that the local organizations must lay out the plan.

3. That the necessary funds for that purpose for the coming two years be estimated at ¥5,000.00, and that that sum be raised among special contributors through a Sub-Committee to be appointed at the next meeting.

In its recent meeting the Commission on Evangelism of the National Christian Council nominated the following persons to act as the Sub-Committee in raising the fund for assisting the Campaign.

Messrs. T. Kanai: T. Inouye: S. Murao: M. Sato: Dr. P. Mayer: Dr. Armstrong: Miss Topping.

The Kagawa Cooperator's meeting was held on June 7th and they organized themselves electing a Standing Committee. They had a joint Conference with the Commission on Evangelism of the N. C. C. and they all agreed to organize an official Special Committee of twenty one members as "The Central Committee for the Movement of the Kingdom of God". That Committee in co-operation with both organizations above mentioned shall hereafter bear the responsibility to take up and promote the Special Evangelism.

Now a local church or a federation of churches is entitled to consult with that Central Committee whenever it should like to start a special campaign.

We pray that this coordinated campaign may stir up the enthusiasm of all the Christians in this Country and prove to be the best method in realizing the plan and program suggested by the Kamakura Conference.

Book Review

A FAITH FOR THE WORLD by W. Paton. 256pp. Price 2/6. Edinburgh House Press.

Basil Matthew's brilliant little book, "Roads to the City of God", which was issued almost before the delegates to the Meeting of the International Missionary Council had left Jerusalem, gave an extraordinarily vivid account of the Conference in session; 'Bill' Paton's "A faith for the world" is a serious endeavour to interpret the deeper lessons of the gathering. Considering the fact that it was completed within seven months of the meeting, it is a remarkable bit of work. Though it is short it is not scrappy; problems are stated, issues faced, and the Christian answer is set forth in a way which is wholly admirable and in a tone which is a model for all writers on such thorny subjects as Industry or Race. Indeed the dominant feature is the Christian spirit which glows on every page, and which gives it a strength of appeal often lacking in abler writers.

There are many wise remarks in the Book which have a bearing on the Christian Movement in Japan. Take for example the emphasis which it lays on the need of a right spirit in the missionary in all his contacts with members of a different race. "Another platitude" somebody will say, but is it one that we really appreciate? Take for example his words "It is the fear, not of Christ, but of things, which it is thought Christians will insist on bringing along with them, which is one of the greatest hindrances to evangelism", (p. 151). Or again, "Men want principles that can be interpreted and followed, not fixed rules that must be obeyed in the spirit of the law", (p. 70). Does not the author lay his finger on a very real weakness when he says, that missions often fail "not through want of thoroughness in work, but because missionaries have too little time to make friends", (p. 156)? Or again, "Christian men and women need not only to look in compassion on the problems of the changing East; they need to bestir themselves to an altogether more radical thinking about their religion, and an altogether more passionate following of it, if they are to lend verisimilitude to the claims they make for their Master", (p. 74).

The author sets forth the new situation facing Christianity in so far as it is affected by Education, Industry and Race. He reminds us that "in most western countries the Christian Church does not control and organize institutions of the type of a university, and it may be questioned whether the line of development in the East may not be the same", (p. 121). The modern scientific approach makes the importance of a historic basis to religion all the more urgent, but we wonder despite the advance of science in the East whether the author fully realizes how absent such an idea still is in oriental minds. The 'Higher Criticism' of Buddhism in Japan has as yet scarce begun.

He emphasises the importance of the Church not merely as a necessary organization for conserving Christian thought and activity, but also as "a continuation of the incarnation of the Son of God among men", (p. 106.); and in face of the modern materialistic outlook on life he stresses the tremendous importance of worship, (p. 24).

The good points of secularism are appreciated, as indeed of are those of non-Christian religions, but we wonder if he is right when he says, "If we could listen to a group of . . . Japanese, etc., . . . exchanging ideas frankly as to what they really wanted for countries, we should find a singlar unanimity in their desires. They would all want to see . . . the traffic in vice abolished", (p. 55).

Finally the writer lays special emphasis on the significance of personality, especially in view of the conditions of modern life. In this respect Christians, in contrast to Buddhists, have a tremendous advantage; but is it one which we appreciate to the full? Is Japanese Christianity "a faith that rebels"? Is it of a sufficiently revolutionary character to prove beyond a shadow of doubt that it is something fundamentally different from the native religions? In endeavouring to make Christianity indigenous is there not a very present danger of emasculating it?

What has been said in this review is perhaps sufficient to show the provocative nature of the book. But it is not the challenge of a disgruntled mind; it is a summons to missionaries to ask themselves why they are in Japan at all. The book should be on the shelves of every missionary in the country, at all events of those who think.

W. H. Murray Walton.

Personal Column

NOTE.—Items for this column should reach Rev. John K. Linn, 921 Shimo Saginomiya, Nogata Machi, Tokyo Fu, by the 10th of September. Contributors will greatly oblige by drafting items in the form used below.

NEW ARRIVALS

FRANKLIN. Last of June, Rev. and Mrs. S. H. Franklin (P. N.), via Siberia, to live at 7 of 1, Asukai Cho, Tanaka, Kyoto.

ARRIVALS

COWL. Rev. J. Cowl (C. M. S.) returns from furlough July 10th to his work in Fukuoka. Mrs. Cowl and children remain in England.

CREW. Miss Angie Crew (C.C.) is expected to arrive from furlough in September. Her address will be 26 Kasumi Cho, Azabu, Tokyo, in care of Dr. A. D. Woodworth, until her permanent location is decided.

CUTHBERTSON. Mr. and Mrs. James Cuthbertson (J.E.B.) returned from furlough on May 2nd and are located as before in Kobe.

FRY. Dr. C. C. Fry (C.C.) is expected to arrive from furlough in September. He will be located as usual at Utsunomiya in Tochigi Ken.

GORDON. Mrs. Agnes Gordon (A. B. C. F. M.), emeritus missionary of the Japan Mission, on May 10th from America, to live at Tera Machi, Imadegawa Sagaru, Kyoto.

GRESSITT. Mr. and Mrs. J. Fullerton Gressitt (A. B. F.) arrive July 5th on the Siberia Maru. Mr. Gressitt resumes his work in Kanto Gakuin and will be Mission Treasurer. Address: 12 Hachiyama, Shibuya, Tokyo Fu.

GWINN. Miss Alice Gwinn (A. B. C. F. M.) on April 6th from furlough to resume work in Doshisha Girls' School.

HAWKINS. Miss Violet Hawkins in April from America to complete her three-year term in Baikwa Girls' School. She lives at Taisha Mura, Hyogo Ken.

HEMPSTEAD. Miss Ethel L. Hempstead (M.P.) on March 28th from an extended furlough to resume work at Atsuta, Nagoya. Address: 105 Tamanoi Cho, Atsuta, Nagoya.

McGRATH. Miss E. S. McGrath (P. E.) returned April 1st.

NICHOLS. Bishop and Mrs. S. H. Nichols (P. E.) and children returned from furlough March 18th.

OGBURN. Rev. N. S. Ogburn (M.E.S.) and family returned to Kwansei Gakuin on April 11th.

RAWLINGS. Rev. and Mrs. G. W. Rawlings (C. M. S.) on June 1st. Mr. Rawlings resumes his work as Principal of Momoyama Middle School.

ROGERS. Miss Margaret S. Rogers (W. U.) is to return to her work in Doremus School this summer after an absence of over three years.

SATO. Mr. H. Sato of the Omi Mission architectural department returned from a ten months' tour of the world, which included the World Sunday School Convention at Los Angeles, a study of present building conditions in America and Europe, and a visit to Palestine and Egypt in connection with Sunday School work.

SCHERESCHEWSKY. Miss C. Schereschewsky arrived in Japan March 28th.

SMITH. Rev. and Mrs. P. A. Smith (P. E.) and daughter returned from furlough March 19th.

UUSITALO. Miss Siiri Uusitalo (L. E. F.) has returned after her third furlough to resume work in Tokyo. She will reside at 946 Nishihara, Yoyogi.

WALTON. Rev. W. H. M. Walton (C. M. S.) returns from furlough July 15th and will reside at 25 Iwato Cho, Ushigome, Tokyo. Mrs. Walton remains in England with the children. Her address is 23 St. James Road, Tunbridge Wells.

WINN. Rev. Dr. and Mrs. T. C. Winn (H. R. of P. N.), arriving in June, will spend a year in Japan. They will be in Karuizawa with Miss G. S. Bigelow for the Summer, and then at 1854 Maruyama Cho, Shimonoseki.

DEPARTURES

ANKENEY. Rev. and Mrs. Alfred Ankeney (R. C. U. S.) sailed May 28th for furlough in the United States.

AYRES. Rev. Dr. and Mrs. J. B. Ayres (P. N.) and Donald

Misener, early in July. Dr. and Mrs. Ayres become honorably retired missionaries, and will be in Toronto, Canada.

BARTLETT. Rev. and Mrs. Samuel C. Bartlett (A. B. C. F. M.) and daughter sailed for America May 28th.

BIXBY. Miss Alice C. Bixby (A. B. F.) of Soshin Girls' School, Yokohama, sailed April 11th on the President Grant.

BODEN. Miss Marjorie Boden (J. E. B.) leaves for furlough June 28th via Siberia.

BUZZELL. Miss Annie S. Buzzell (A. B. F.) of the Christian Center, Tono, Iwate Ken, sailed June 4th.

CARY. Miss Alice E. Cary (A. B. C. F. M.) of the Yodogawa Renrinkwan returns to America for regular furlough via Europe in July.

CLARK. Miss Agnes Clark (J. E. B.) leaves for furlough June 28th via Siberia.

CLARKE. Miss Doris Clarke, Secretary of the National Office of the Y. M. C. A. left for a short furlough in America on May 9th and expects to return to Japan in October.

DIXON. Miss Alice Dixon (A. F. P.), teacher in the Friends Girls' School, returns to her home in North Carolina in July.

DOZIER. Rev. C. K. Dozier and family (S. B. C.) of Seinan Gakuin sail July 18th for furlough in America.

FIELD. Miss Sara Field (A. B. C. F. M.), teacher in Kobe College, returns to America for regular furlough in July.

FREHN. Mr. and Mrs. M. C. Frehn (C. M. A.) of Hiroshima on furlough.

HUESING. Miss Edith H. Huesing (R. C. U. S.) left on furlough April 30th.

JACKSON. Mr. and Mrs. F. Ivor Jackson with their three children sailed for Canada on May 23rd. After about six months' furlough they expect to return to take charge of the Seamen's Y.M.C.A. Club in Yokohama.

KANE. Miss Marion Kane (A. B. C. F. M.), term teacher in the Kyoai Girls' School, Maebashi, sails for America July 9th.

KAUFMAN. Miss Emma R. Kaufman of the Tokyo Y.W.C.A. left in May for a short furlough in Canada, and will return to Japan in September.

LEININGER. Rev. and Mrs. A. A. Leininger (E. C.) sailed April 30th on the President Madison.

LOOMIS. Miss Clara D. Loomis (W. U.), Principal of Dore-

mus School, leaves on furlough July 5th.

MADDUX. Miss Lois Maddux (M. E. S.), of Hiroshima Girls' School, sailed June 6th for furlough in the United States.

MCLEOD. Miss Anna O. McLeod (U. C. C.) of Nagano sails July 9th on the President Pierce.

MOSELY. Mr. Harold Mosely, Amherst Fellow in Doshisha University, returns to America in July.

MOSS. Miss Blanche Moss (A. B. C. F. M.), term teacher at Kobe College, returns to America via Europe in July.

NICHOLSON. Mr. and Mrs. H. V. Nicholson (A. F. P.) left June 8th for furlough in the United States.

OTT. Miss Fina Ott (A. B. C. F. M.), teacher in the Baikwa Girls' School, returns to America for regular furlough in July.

PAGE. On account of ill health, Miss Mary Page of the Kyoto Y. W. C. A. resigned her position and sailed for her home in California in June.

PEDLEY. Miss Katherine Pedley (A. B. C. F. M.), term teacher in the Doshisha Girls' School, is returning to America July 9th.

PHELPS. Mr. G. S. Phelps left for America on April 18th for a short business trip. During the summer he will attend the meeting of the world's Committee of the Y. M. C. A. in Geneva, Switzerland, and plans to return to Japan in September.

PORTER. Miss F. E. Porter (P. N.) sailed for America on June 9th. She is to become an honorably retired missionary and is to live at Pasadena, California.

ROSS. Rev. and Mrs. C. H. Ross (A. B. F.) of Sendai leave on furlough in July.

SCHNEIDER. Rev. Dr. and Mrs. D. B. Schneder (R. C. U. S.) left on furlough April 30th.

SCHNEIDER. Miss Mary E. Schneder (R. C. U. S.) sailed May 28th for furlough.

SEARLE. Miss Susan A. Searle (A. B. C. F. M.), emeritus missionary of the Japan Mission, sails for America July 9th.

SHIVELY. Misses Alice and Mary, daughter of Dr. and Mrs. B. F. Shively (U. B.) of Kyoto, sailed for America in May. They will enter Otterbein College, Westerville, Ohio, from which institution their sister, Miss Lilian, was graduated in June.

SMALLEY. Rev. and Mrs. F. A. Smalley (C. M. S.), who came to Japan for work among Chinese students, have been transferred to the Western China Mission. Mr. Smalley is to take up work at

at Chengtu University.

THOMSON. Rev. Dr. Robert A. Thomson (A. B. F.), Mission Treasurer for forty years, has resigned that position, and leaves for furlough with Mrs. Thomson late in the summer.

TOPPING. Mr. and Mrs. W. F. Topping (A. B. F.) of Kwanto Gakuin, Yokohama, leave on furlough in July.

VERRY. Miss Hazel Verry of the Yokohama Y. W. C. A. sails on July 5th for furlough in the United States.

VORIES. Mrs. W. M. Vories (O. M. J.) sailed May 16th for a six months' tour in America to make a special study of kindergartens and tuberculosis sanatoria.

DYER. Mr. and Mrs. A. L. Dyer (J. E. B.) and family leave June 28th via Siberia for furlough in England.

WYLIE. Miss M. L. Wylie (C. M. A.) of Shobara, Hiroshima Ken, has left on furlough.

CHANGES OF LOCATION

BEERS. Miss Grace M. Beers (L. C. A.), who has been temporarily located in Tokyo, has been appointed to work at the Colony of Mercy (Ji-Ai-En), Kumamoto.

BOYDELL. Miss K. M. Boydell (C. M. S.) from Kagoshima to Miyazaki.

BRAITHWAITE. Mr. and Mrs. G. Burnham Braithwaite (A. F. P.) in September from Shimotsuma, Ibaraki Ken, to Tokiwa Mura, Mito Shigai, Ibaraki Ken, replacing the Nicholsons during their furlough.

CLAPP. Miss Frances Clapp (A. B. C. F. M.) from Uwajima to Kyoto for regular work at Doshisha Girls' School.

GILLETT. Mr. and Mrs. C. S. Gillett (A. B. C. F. M.) into new residence, 13 Gekicho, Sendai.

GUBBINS. Miss G. M. Gubbins (C. M. S.) from Kagoshima to Miyazaki.

HARDER. Miss Helene Harder (L. C. A.) has been appointed to Tokyo for social service and evangelistic work.

HELTIBRIDLE. Miss Mary Heltibridle (L. C. A.) has been appointed to kindergarten work in connection with the Colony of Mercy (Ji-Ai-En), Kumamoto.

HORN. Dr. E. T. Horn (L. C. A.) has been elected President of the Japan Lutheran Theological Seminary, Tokyo, to succeed Rev. J. P. Nielsen, resigned. His address from the fall will be 921

Shimo Saginomiya, Nogata Machi, Tokyo Fu.

STACY. Miss Martha Stacy (C.C.) from Utsunomiya to Ishinomaki, Miyagi Ken.

STEWART. Miss Lilian Stewart is now doing part time work at Glory Kindergarten and Training School and at Kobe College. She lives at 59 Nakayamate Dori, 6 Chome, Kobe.

WINTHER. Miss Maya Winther (L. C. A.), daughter of Rev. and Mrs. J. M. T. Winther of Kurume, has been appointed to evangelistic work at Ogi Machi, Saga Ken.

BIRTHS

BRUMBAUGH. On May 22nd, to Rev. and Mrs. T. T. Brumbaugh of Sapporo, a daughter, Barbara. (M. E. F. B.)

FARNUM. On April 20th, to Rev. and Mrs. Martin D. Farnum, a son, Hugh Martin. (A. B. F.)

SHAW. On March 11th, at St. Barnabas Hospital, Osaka, a son, Robert David, was born to Rev. and Mrs. H. Reynolds Shaw. (P. E.)

DEATHS

FINLAY. Miss Alice Finlay (M. E. F. B.) of Kagoshima has had word of the death of Miss Annette Finlay, a missionary in the Philippine Islands.

POLE. Rev. G. H. Pole (C. M. S.) died at Bromley, England, on Sunday, February 17, 1929. Mr. Pole came to Japan in 1881 and served for about twenty years.

MISCELLANEOUS

AXLING. Rev. Dr. William Axling (A. B. F.) of the Misaki Tabernacle, Tokyo, and English Secretary of the National Christian Council, attended a meeting of the China Christian Council at Hangchow.

BINFORD. Owing to changes in their furlough program, Mr. and Mrs. Gurney Binford (A. F. P.) now plan to return to Japan early in November instead of in September.

BRIGGS. Mrs. A. W. Briggs of Toronto, Canada, Treasurer of the Women's Missionary Society of the United Church of Canada, spent several weeks in Japan in March, visiting the stations of that Mission. Mrs. John MacGillivray, President of the same society,

is expected for several weeks in early autumn.

CHRISTIE. Rev. William Christie, General Field Secretary of the C. and M. A., has spent the months of June in Japan visiting the work of that Mission.

CONVERSE. Miss Clara A. Converse (A. B. F.), for many years principal of the Soshin Girls' School, Yokohama, and now doing personal work, was decorated by His Majesty the Emperor in April of this year.

DAIKUBARA. President Daikubara of the Kyushu Imperial University has been elected President of the Doshisha University.

EBINA. The Rev. Dr. Danjo Ebina has retired from the Presidency of Doshisha University.

HARLING. Rev. Douglas G. Haring, formerly of the Japan Baptist Mission, now professor in Syracuse University, has recently published a book on "The Land of Gods and Earthquakes".

MCCONAUGHEY. Dr. and Mrs. David McConaughy spent from April 24th to May 9th in stewardship conferences in Japan. Dr. McConaughy is stewardship expert of the Northern Presbyterian Church, U. S. A.

PAINE. On account of the critical illness of her mother, Miss Margaret R. Paine (P. E) of the St. Agnes School, Kyoto, was summoned home at Christmas. She is expected to return to Japan in July.

SMITH. Miss Harriet P. Smith of Mahanoy City, Pennsylvania, sister of Prof. A. D. Smith (R. C. U. S.), has been appointed as a short term teacher in Miyagi Jo Gakko, Sendai.

SPENCER. Word has been received that Rev. Dr. David S. Spencer, of Pasadena, California, suffered a severe attack of angina pectoris and for some time was in a very critical condition. The latest reports, however, suggest that he is slowly recovering, though he is still very weak.

C. TOM & CO.

GENERAL AND MILITARY TAILORS.
LADIES DRESS MAKERS.

Clothiers, Outfitters, Chinese Pongee Silks.

TELEPHONE 2-2360

31 WATER STREET, YOKOHAMA
Just across from Hotel New Grand

INDEX TO ADVERTISERS

Book Binders	Kyo Bun Kwan	VI
Cloth	Salvation Army	II
Commentaries	Kyo Bun Kwan	VII
	Kyo Bun Kwan	XIII
Elevators	Otis Elevator Company	XIII
Groceries	L. Caudrelier	IV
Insurance	New Zealand Fire Insurance Co.	XII
	Nippon Kyoritsu Fire Insurance Co....	II
Job Printing	Chushindo.....	IX
	Sanposha Printing Co.....	X
Motorcycles	Harley-Davidson.....	I
New Publications	Kyo Bun Kwan	VII
Orders From Abroad	Kyo Bun Kwan	VIII
Restaurant	Olympic.....	XIII
Safe Cabinet	Andrews and George Co.	III
Steamships	Canadian Pacific Steamships, Ltd...Inside Cover	
Tailors	C. Tom & Co.....	V
Typewriters	Teijiro Kurosawa	Back Cover
	Kyo Bun Kwan	XI
Victrolas	Yamano Music Co.	XII
	World Dominion Press.....	VIII

Books Bound

Have you books you think a lot of?

Would they look better rebound?

*We can bind them to suit your taste and
your purse.*

<i>Paper</i>	<i>Half Leather</i>
<i>Board</i>	<i>Morocco</i>
<i>Cloth</i>	<i>Half Morocco</i>
<i>Leather</i>	<i>Limp Morocco</i>

and so on.

*Yearly volumes of Japan Christian
Quarterly bound.*

Magazines also bound.

KYO-BUN-KWAN

1, SHICHOME, GINZA, TOKYO

Do You Need A Commentary?

A New Commentary on Holy Scripture Including the Apocrypha. Edited by Bishop Gore, D.D., H. L. Goude, D.D., A. Guillaume	Yen
.....(P. 18)	11.00
The Disciples Commentary on the Gospels. (in three volumes). Edited by David Smith.....(P. 18)	34.50
A Commentary on the Bible. Edited by Arthur S. Peake, M.A., D.D. (in one volume).....(P. 18)	6.90
A Commentary on the Holy Bible. (in one volume). By Various Writers. Edited by The Rev. J. R. Dummelow, M.A....(P. 18)	5.50
The Moffat New Testament Commentary. A Commentary on the New Testament based on the "New Translation" by the Rev. Prof. James Moffatt, and under his editorship.....(P. 18 each)	4.70 each
St. Matthew. By The Rev. J. H. Robinson.	
The General Epistles (Peter, James and Judas). By Rev. Prof. James Moffatt.	
St. John. By The Rev. G. H. C. MacGregor.	
Philippians. By The Rev. Prof. J. H. Michael.	
Ephesians. By The Rev. Prof. E. F. Scott.	
Luke. By The Rev. Prof. W. Manson.	
The Book of Isaiah. The New and Revised Edition. (in two volumes). Edited by Sir George Adam Smith	(P. 24) 5.50
Encyclopaedia of Religion and Ethics. Edited by James Hastings. (in 13 volumes)	250.00
A Dictionary to the Bible. Edited by James Hastings (in five volumes).	71.50
Dictionary of the Apostolic Church. Edited by James Hastings (in two volumes)	29.00
The Exhaustive Concordance of the Bible. Edited by James Strong.	23.10

NEW PUBLICATIONS

John Wesley's Journal. Translated by Mr. T. Kagawa and Mr. S. Kuroda	
This book will meet a very urgent need in Japan. See that thoughtful Christians and those who are not Christians have an opportunity to read it. Mr. Kagawa gives his reasons for being interested in Wesley's Journal.	2.00 Net
Early Background of Christianity. By Rev. H. W. Outerbridge.	
Prof. Outerbridge of Kwansai Gakuin has prepared a most useful book. This volume deals not only with Jewish back- grounds but with neighboring religions including Mithras worship and Gnosticism	2.00
Commentary on John. By Dr. S. H. Wainright.	
Will come from the press in June, the work of years and the result of long contact with oriental ideas and a study of John's Gospel	3.00
Evolution of Judaism. By Dr. D. W. Learned.	
This is Dr. Learned's latest book, sent to press about the time he was leaving Japan. It contains his ripest reflection and shows how the foundation was laid in Jewish history for Christianity	1.50

KYO BUN KWAN

It has been estimated that there are
Scores of Millions

more non-Christians in the world
today than when the modern era of
Mission began.

If this appalling need is to be met
Intelligence Work

is absolutely essential and this work
is being performed by the World

Dominion Press through its **SURVEY SERIES** which reveals the situation in the various countries of the the world so that efforts may be directed to the Regions of Greatest Need.

The task is hopeless unless undertaken intelligently and carried on in adherence to New Testament Principles. These principles are set out in the **INDIGENOUS CHURCH SERIES.**

Sent for price list.

WORLD DOMINION

The International Quarterly Review of Christian Progress, is indispensable to those who desire to follow with prayer and interest the Campaign for

WORLD EVANGELIZATION.

Annual Subscription — 4s. 6d. (Post paid)

Prospectus of publications on application to
WORLD DOMINION PRESS, 1, Tudor Street, LONDON.

The KYO-BUN-KWAN will receive

ORDERS FROM ABROAD for any Periodical or Book issued in the Far East either in Japanese or European languages.

We are prepared to make search for Rare and Out of Print volumes.

We are Agents for The Asiatic Society of Japan the Transactions of which are published in English. Five volumes of the Second Series have been published since the great Earthquake and Two volumes of Reprints: that is of papers selected from the First Series, the stock of which was destroyed in the earthquake.

We are in touch with the Japanese publishing world and will take orders for books on Scientific or Popular subjects printed in the Japanese language.

KYO-BUN-KWAN

1. GINZA, 4-CHOME, TOKYO.

CHUSHINDO

JOB PRINTER



TYPE PRINTING
& COPPERPLATE
LITHOGRAPHY



OFFICE:

No. 5 TAKIYAMA-CHO, KYOBASHI-KU,
TOKYO
Telephone: Ginza (57) 0138

Manager:
YOSHIRO WATANABE

AUTHENTIC, CLEARNESS,
QUICKNESS

SANPOSHA
PRINTING COMPANY

No. 1. 4-chome, Shinminato-cho,
Kyobashi-ku, Tokyo

Telephone: Kyobashi (56) 6714



**Letter Head, Envelope, Name Card
and Other Printing**

NEW
UNDERWOOD PORTABLE
With 4 Bank
STANDARD KEYBOARD

This new Underwood is the result of thirty years of typewriter manufacturing. Its fast, easy writing qualities, its strength and durability has made it popular among people in every walk of life.



The new Underwood Portable is equipped with all devices necessary for the convenience of the operator, among which are:

Overhead paper bale	Stencilling device
Back-space key	Marginal Stops
Ribbon reverse	Two color ribbon device
Margin release	Writing-line scale
One-piece line space lever	

Price . . . ¥150.00

5% off for Spot Cash

UNDERWOOD TYPEWRITER TOKYO AGENCY
KYO BUN KWAN
GINZA, TOKYO

German Pianos
American Pianos
Musical Instruments
of various kinds



"HIS MASTER'S VOICE"

**VICTROLA
AND
VICTOR RECORDS**
YAMANO MUSIC CO.
GINZA ST., TOKYO

NEW ZEALAND INSURANCE CO., LTD.

HEAD OFFICE: AUCKLAND, N.Z.

ESTABLISHED 1859

Capital	£ 1,500,000
Capital Paid-up	1,200,000
Reserve	1,102,000
Total Gross Assets	2,744,277
Losses Paid to date	17,603,716

The company transacts all classes of

FIRE & MARINE INSURANCE
throughout Japan and its dependencies.

General Agents:

SALE & CO., LTD.

No. 14, 2-chome, Marunouchi, Kojimachi-ku, Tokyo
Telephone: Marunouchi (23) 3026 & 3027

OTIS ELEVATOR COMPANY

ELEVATORS
ESCALATORS

CONVEYORS
AND HOISTS



TOKYO

1 Honcho Nichome,
Nihonbashi-ku

OSAKA

1 Nichome, Koraibashi,
Higashi-ku

Commentary on John (Yohane Den Chukai)

S. H. WAINWRIGHT, M.D., D.D.

Size, Kikuban (5 x 7½). pp. 635 Binding cloth, with rasha jacket.

This work is the fruit of years of study of John's Gospel and of contact with oriental ideas. The plan of the book is more after the model of commentaries on the Chinese classics containing as it does (1) A translation of the text into Kokgotai. (2) Comments on the text in brief form, and (3) Fuller comments for the elucidation of the sense of the original.

(Published June 26, 1926)

KYO BUN KWAN PRESS

A GOOD PLACE TO EAT

OLYMPIC

NEW AMERICAN RESTAURANT

Cafe, Soda Fountain, Delicatessen and Bakery.

No. 10, Ginza Nichome, Tokyo.

Opposite Meidiya, and half a block North of Matsuya Department Store.

圖書者 東京市牛込區岩戸町二十五番地
東京市麹町區内幸町一丁目五番地 マリ・ウォルトン
芝一郎

印刷者 東京市京橋區銀座四丁目一番地
東京市麹町區内幸町一丁目五番地

エヌ・エッチ・ウエインライト
ジャパン・タイムス社
印刷部

CORONA



*The name CORONA on a
portable typewriter means*

It is the pioneer of all portable typewriters.

It is the outstanding leader in its field.
More Coronas are in use than all other portables combined.

It is the only portable typewriter that
has stood the test of time. Corona has
a nineteen year record of proved durability.

ONE AND FIXED PRICE THROUGHOUT
JAPAN

Yen 135.00

Complete with carrying case

TEIJIRO KUROSAWA

1, Owari-cho, Nichome, Ginza, Tokyo
Telephone Nos. 1638-1639 Ginza

Authorized dealers in all important cities.